A Modest Account
FROM
PENSYLVANIA,
OF
The Principal Differences
In Point of Doctrine,
BETWEEN
George Keith,
And those of the People
CALLED
QUAKERS,
From whom he Separated:

SHEWING
His great Declension, and Inconsistency with Himself Therein.

Recommended to the Serious Consideration of Those who are Turned Aside, and Joyned in his SCHISM.

If any man draw back, my Soul shall have no pleasure in him.

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A Modeſt Account
FROM
PENSYLVANIA,
OF THE
Principal Differences
BETWEEN
George Keith,
And thoſe of the People called
QUAKERS,
From whom he Separated.

SOme Aſſertions and Expreſſions touching Points of Doctrine, being agreeable to the Writings of Faithful Friends and Brethren, as alſo the Writings of *G. K.* himſelf, with ſome Obſervations thereon, written here, and propoſed to the Conſideration of *You* that differ with us about

Doctrinal Points, and yet profeſs your ſelves to be at Unity with all Faithful Friends and Brethren in all parts of the World, both in Spirit and Doctrine; that you may candidly and impartially conſider thereof, and by which you may ſee clearly how *G. Keith* is contradicting not only himſelf, but alſo Faithful Friends and Brethren, in ſeveral Points of Doctrine, but eſpecially about one part of that you call the main matter of Controverſie. Alſo ſeveral Reaſons offered to ſhew that *G.K.* deſigned either to conform Friends to ſome New Matter, or elſe to ſeparate long before he took the occaſion againſt *W. S.* and *T. F.* wherein his Inſincerity is manifeſt in pretending to be One with all Faithful Friends, both in Spirit and Doctrine.

Here is alſo ſhewn my ſence of his Confuſions about the Reſurrection; with ſome Remarks upon the Almanack-Makers accuſing Friends for Perſecuting their Brethren.

Unto which is added, A very good way and means propoſed by *G.K.* himſelf, to bring the Difference among Chriſtians, in point of Judgment, to a

ſmall

ſmall compaſs: With ſome Obſervations and Queries thereon, *&c.*

Note, I have been careful to cite the Book and Pages of the following Paſſages, by which it may be ſeen (though for brevity's ſake I have not ſometimes taken in the whole Paragraphs, yet, as is premiſed in the Title) it is nothing but what is agreeable to them.

IN the Firſt place then, As concerning one part of that which you call The main matter of Controverſie with us, to wit, Of the univerſal neceſſity of the Knowledge and Faith of Chriſts Death and Sufferings without us, to Salvation, as by your Books, *Plea of the Innocent*, page 17. and *Some Fundamental Truths*, &c. page 14. appears: Now you may ſee what *R. Barclay* and *G. K.* have laid down in this matter, to wit,

R. Barclay's Apology, page 90. As the Light, and Grace, and Seed, comes to be received and not reſiſted, it works the Salvation of all, even of thoſe who are ignorant of the Death and Sufferings of Chriſt.

G. K's Light of Truth, &c. pag. 12. Who receive him in his Inward Coming, and become ſubject to him, receive the benefit of his outward Coming, receive the benefit of his Sufferings and Death, his Sufferings and Death is theirs.

Page 6. But that the expreſs knowledge and belief of his taking on him the Form of a Man, and his Obedience and Sufferings therein, is of abſolute neceſſity unto Salvation, ſo as none could be ſaved without the expreſs knowledge, though it was never revealed to them; *This I deny*; and how canſt thou prove it by Scripture?

For why may not the benefit of Chriſts taking on him the Form of a Man, redound unto many who do not expreſly know it, even as a diſeaſed Perſon may receive benefit of a Cure applied to him, though he has not an expreſs knowledge of all the means and ways how, from firſt to laſt, it hath been prepared? And even as many have ſuffered hurt through the Diſ-

Diſobedience of the Firſt Man *Adam*, who have not known expreſly that ever ſuch a Man was, nor the manner of his Diſobedience; ſo even why may not many receive benefit through the Obedience of Chriſt in the Outward, who have not known expreſly his Outward Coming and Sufferings? Otherwiſe *Adam*'s Diſobedience was more effectual for Mans Deſtruction, than the Obedience of Chriſt was for his Salvation.

Again, *G. K.* frames an Objection, and anſwers thus: G. K.'s Univerſal Free Grace of the Goſpel, page 116, 117.

Object. This Light cannot diſcover the Birth, Suffering, Death, Reſurrection, and Aſcenſion of the Lord Jeſus Chriſt, in the Outward, the knowledge of which is eſſentially neceſſary to Salvation.

To which *G. K.* concludes his Anſwer after this manner: That the Unbelievers that had not the Scriptures (ſaith he) neither know him nor the Scriptures that teſtified of him, being gone from his inward appearance of his own Light in their hearts, which would have diſcovered both him in the Outward, and the Scripture's Teſtimony of

him: But that the knowledge of him, as in the Outward, to be of neceſſity to Salvation, *We Grant not.*

Edw. Burrough's Works p. 54

Secondly, As concerning the ſufficiency of the Light, without ſomething elſe (that you have made ſuch a pudder about of late.)

There is a Light in every Man ſufficient of it ſelf to bring Eternal Life and Salvation.

G. K's Refutation, p. 38, 39.

It is a real degree of Blaſphemy to ſay, This Light cannot make Satisfaction for the Sins that are paſt, nor lead into Evangelical or Goſpel Truths, or give Eternal Peace and Salvation.

G. K's Light of Truth, p. 113.

We believe and acknowledge him who was manifeſt in the Body of Fleſh, to be the true and only Chriſt and Saviour, as manifeſt in us, (mark) (As manifeſt in us.)

The Light within is God and Chriſt.

S. K's Herefy of Hatred, p. 11. G. K's Light of Truth, page 8.

Here with open Mouth thou ſpeakeſt againſt our Principle, the Light that Enlightens every Man that comes into the World, being the true Chriſt our only Saviour, Mediator and Redeemer; and that there is not another: And that Man is to heed and be joyned to this Light, as that which as it condemns him,

him, ſo is able of it ſelf to redeem him, as he becomes obedient thereunto.

Thou ſayeſt, This Doctrine declaring the Light and Power and Spirit within, to be Chriſt the only Mediator and Saviour, aſſerts another Chriſt, another Saviour, than him, Jeſus Chriſt of *Nazareth*, who was born of the Virgin *Mary*, *&c.* But (ſaith *G. K.*) if thou wert indeed for this Myſtery Chriſt within, as he is the Seed, the Light, the Power and the Life, thou wouldſt not ſay this aſſerts another Chriſt, *&c.* Ibid. p. 8.

God and Chriſt can do all things, and both God and Chriſt are in all Men. G. K's Refutation, p. 32.

Thirdly. As concerning Chriſtians and Preachers being Magiſtrates; you may ſee what *E. B.* and *G. K.* ſays, *to wit*, Such we would have to Reign who Rule for the Lord, Exerciſing and Executing Righteous Judgments by the Spirit of God (ſaith *E. B.*) Edw. Burrough's Works, p. 75.

This is our Faith, That Magiſtrates may Preach (*ſaith G. K.*) G. Keith's Looking-Glaſs for Proteſtants, p. 10.

Fourthly. G.K. concludes concerning Chriſt's Body now in Heaven, thus.

'It being *no more a Body of fleſh, blood and bones, but a pure ethereal or Heavenly body*, like unto which the bodies of the G. Keith's Way caſt up, page 113.

Saints

Saints are to be at the *Reſurrection*, G. K's *Way caſt up*, p. 131.

W. Penn's Reaſon againſt Railing, p. 124.

Fifthly. Concerning the Reſurrection of the Dead, *William Penn* ſays, For our parts, a Reſurrection we believe, and that of Bodies too, unto Eternal Life; what they ſhall be, we leave to God, who will give every one a Body as it pleaſeth him; and [*thou Fool*] belongs to the unneceſſary medler.

And his Key.

It is enough that we believe a Reſurrection, and that of a Glorious and Incorruptible Body, without farther Nicities.

G. W. Life and Light of Chriſt, Book 64.

But to tell of theſe bodily Eyes to be made Spiritual, and then of ſeeing God with them, and that they muſt be ſo Spiritual, and yet be the ſame they are for Matter and Subſtance; this is a ſtrange Doctrine, and that which we could never have demonſtrated from any Maxim in Divinity, nor yet from any general Rule in Philoſophy.

G. K's Presbyterian and Independent Ch. c. 8. p. 229.

That we deny the Reſurrection of the Dead, this is a moſt falſe Charge, which they can never prove; but becauſe we deny their Carnal Conceptions (meaning the Profeſſors) of the Reſur-

Reſurrection, and hold us to Scripture words (which is moſt ſafe) therefore they have ſo belyed us.

The Fleſh that is Mortal, Groſs and Corruptible, *is not the Fleſh* that ſhall be raiſed up Immortal and Incorruptible. G. Keeth's Teſtimony againſt the falſe and abſurd Opinions, &c. page 10.

Now Friends, do but conſider the above Expreſſions and Aſſertions, and if you are One with all Faithful Friends in all parts of the World, both in Spirit and Doctrine, and are in dear Unity with them, and if you faithfully believe your Faith doth well agree with them, and that yours is the Real, Sound and Upright Faith, as hath been received by the moſt Sound, Ancient, and Preſent Friends, called (in ſcorn) Quakers; I ſay, if you are thus One with them, as in the Book called, *Some Reaſons*, &c. you poſitively ſay, you are; nay, if you are but one with *G. K.* himſelf in what he hath written, as to points of Doctrine; or if *G. K.* himſelf be but conſiſtent with himſelf (as he boaſts he is) then ſurely theſe things being ſincerely conſidered by you, I ſee no reaſon you have to to differ with us about the Doctrines aforeſaid. But that Page 17. and 28.

you

you are not One with them, and that G. *K.* is not conſiſtent with (but in manifeſt contradiction againſt) himſelf about it, methinks may eaſily be made appear by what follows, *viz.* by comparing the former Aſſertions with his other Books, *&c.* as thus;

R. B's Apology, p. 90. Firſt. If all be ſaved who receive, and not reſiſt the Light, Grace and Seed, though they are ignorant of Chriſt's Death and Sufferings, how is it, that none are ſaved who are faithful Improvers of this Light and Grace, *&c.* without the Faith and Knowledge of his Death and Sufferings? Now pray, conſider, whether you are One with that Faithful, Ancient, and Sound Friend, *R. Barclay*, or not, in this matter? Again,

G. Keith's Preſt and Independent viſible Ch. &c. p. 133. Secondly. If the expreſs Knowledge of Chriſt becoming Man, and Suffering, *&c.* was poſitively deny'd to be of neceſſity to Salvation; how is it now that he ſaith, That expreſs Knowledge *is indiſpenſibly* neceſſary to Salvation, or Perfect Juſtification?

Since the Knowledge of him in the Outward, in another Book, was then not granted to be of neceſſity to Salvation,

tion, how is it that he does not only grant it, but furiouſly quarrels with Friends about it, and confeſſes it himſelf to be a main matter of Controverſie with Friends here, as aforeſaid?

But now to conclude this Head, I do ſay, That many are, or may be ſaved, who are ignorant of Chriſt's Death and Sufferings, according to *R. Barclay*, and yet that none are, or can be ſaved, but ſuch who have the Knowledge of his Death and Sufferings, according to *G. K.* who ſaith, He doth not contradict *R. Barclay*; as alſo that the expreſs Knowledge of him in the Outward, is of neceſſity unto Salvation, according to *G. K*'s late Books, and that the expreſs Knowledge of him, as in the Outward, is not of neceſſity to Salvation, according to his former Books; and yet that he does not contradict himſelf, nor *R. Barclay* neither, in theſe matters, is ſuch a Riddle, that I know not how to unfold.

His Apology.

Truth and Innocency, page 17.

Fourthly, Seeing according to thoſe faithful Friends, *Edw. Burrough*'s and *Samuel Fiſher*, the Light is ſufficient of it ſelf; how is it that you are or can be One with them, to ſay, it is not ſufficient

cient without ſomething elſe? Seeing, (according to *G. K.*) it is Blaſphemy to ſay, this Light cannot make Satisfaction for the ſins that are paſt, nor give Eternal Peace and Salvation: Then ſurely, by the Rule of Contraries, the Light can do theſe things; how then is it not ſufficient without ſomething elſe?

Fifthly. Again, ſeeing (according to *G. K.*) he is not only the true Chriſt who was manifeſt in the Body of Fleſh, but alſo, that he is that only true Chriſt (as manifeſt in us) how is it then that he that is manifeſt in us, is ſomething elſe, then he that was manifeſt in that Body of Fleſh, ſeeing, in both reſpects, he is ſo confeſſed to be the only true Chriſt and Saviour? And ſurely the word [only] is alone, and admits of nothing elſe.

Sixthly. Seeing it is our Principle, which (*G. K.* ſaith) *Robert Gordin* with open Mouth ſmites againſt, *viz.* That the Light is the true Chriſt or onely Saviour, Mediator and Redeemer, and that there is not another; and that, as it condemns, ſo is able, of it ſelf, to ſave and redeem, as Man becomes Obe-

dient

dient thereunto: Now I ſay, if this Light be able *of it ſelf*, to ſave and redeem, as Man becomes Obedient thereunto, how is it, that it is not ſufficient to ſave without ſomething elſe? His Compariſon of ones ſaying, (*John Delaval*'s) not being a Man without his Soul, denies him not be a Man, halts too much to reach the matter; for the Queſtion ſhould not be, whether a Man be a Man without his Soul, becauſe the Queſtion is not, whether Chriſt be Chriſt without the Man Chriſt? But, whether the Man Chriſt be become ſomething elſe beſides Chriſt? For he ſaith, the Light is Chriſt, but the Man Chriſt is ſomething elſe--- But to wave ſuch Compariſons.

Seventhly, Seeing *G. K.*'s Anſwer to *R. Gordin*, implies, that the Light, Power and Spirit within, is Chriſt the only Mediator and Saviour, and that ſo to aſſert, is not to aſſert another Chriſt than Jeſus of *Nazareth*, &c. Then ſurely Jeſus of *Nazareth* cannot be ſomething elſe than the Light, Power and Spirit within; becauſe Jeſus of *Nazareth* is the only Chriſt, Mediator and Saviour; and ſo is the Light,

Power

Power and Spirit within acknowledged to be--- And if the ſame, then not any thing elſe.

Eighthly. Seeing (according to *G. K.*) the Light within is God and Chriſt, and yet not ſufficient without ſomething elſe; is not this as much as to ſay, God and Chriſt is not ſufficient without ſomething elſe, or ſomething beſides? For ſo he ſaith, the word (elſe) ſignifies And how it is then ſaid in *Hoſea* c. 13. 4. *Thou ſhalt know no God but me, for there is no Saviour beſides me?* Where is now (the ſomething elſe?) And whereas he owns the Light within to be Chriſt in expreſs words, but by that (ſomething elſe) he ſaith, he means the Man Chriſt; doth not this imply two Chriſts, *to wit*, Chriſt one thing, and the Man Chriſt ſome other thing, or ſomething beſides Chriſt? But now though we cannot yield to *G. K.* in theſe his Terms, that the Light is not able of it ſelf, and conſequently, that God, by *G. K.* s own words, who ſaith, the Light is God, is not able to ſave, becauſe we believe, beſides him there is no Saviour; yet we do not in the leaſt queſtion, but dearly own and acknowledge

knowledge and believe the way and means that the Lord was pleaſed out of his infinite Love and Good Will to Mankind, to take, in order to redeem him from Sin and Death, as ſending his only begotten Son into the World, not only as a Light to ſhew us the way we ſhould go, and a Spirit to convince and reprove us of our Sins, and enable us againſt the Act thereof; But alſo as Man, in the prepared Body to offer up himſelf a moſt acceptable Sacrifice for the Sins of the whole World; Which Offering the Lord was pleaſed to accept of, and by his Spirit and Power it is made effectual for the Reconciliation and Salvation of all thoſe that repent of their Sins, and truly believe in his Name: And that God doth not ſave any without reſpect to that great Offering, we all grant, and truely believe: For as *G. K.* ſaith, The Lord having ordained it ſo to be, how can or dare we ſay therefore, That he was or is not ſufficient by his Light, Power, and Spirit, to ſave, without ſomething elſe? *Light of Truth, p. 6.*

Surely this ſeems to me too preſumptuous *Acts 2. 22.*

pitious an Expreſſion; For was not that Body prepared of God? And what was done in it, is it not ſaid, God did it by him?

So that the ſcruple with us is not in the leaſt what God hath done, or doth do for loſt Man, (as *G. K.* often diſ-ingeniouſly words it) by altering the ſtate of the Controverſie, which never was, *What God or Chriſt hath done for us*, nor *of the Way and Means he hath taken to Redeem us, according as it's recorded in the Holy Scripture*; but, *What He by his Light and Spirit is ſufficient to do:* For we ſay, He being God, can do as he pleaſeth, elſe how is he God Almighty and Omnipotent? Therefore let us not undertake to argue as if there were any thing that God by his Light, Spirit, and Power, is not ſufficient to do; and we need not debate any longer about it.

Ninthly, If, according to that Faithful Friend and Brother, *Edward Burroughs*, That *We* (meaning the Quakers) *would have ſuch to Reign, who Rule for the Lord, Exerciſing and Exe-*

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cuting Righteous Judgments by the Spirit of God : Then muſt it not be ſuch who are lead by the Spirit of God? And if ſo, then Sons of God : And ſurely, as *Edward Burroughs* ſaith, ſuch are of us.

Now how does your Faith agree with his in this matter, that ſay, No Chriſtians can Rule?

And if it be our Faith, (as G.K. ſaith it is) That Magiſtrates may preach, then ſurely it is our Faith that Preachers may be Magiſtrates.

Againſt which Practice it ſelf, G. K. hath (all of a ſudden) very Unmanly, as well as Unchriſtianly, appeared; expoſing Friends to the World in Print about it, without ever admoniſhing them before-hand of it: For was not that his place to have done, when he reckoned himſelf an Elder in the Church among us, as well as that he was a Neighbour inhabiting in the Town among Friends, that then were in place of Government?

But (which is moſt to be obſerved) that inſtead of reproving them for Retaking a Sloop, (for which Act he has

ſince expoſed them) or admoniſhing about it, he comes to them and Commended them for what they did, and ſaid, It was very well done, *&c.*—— Methinks you ſhould conſider theſe things.

But to the matter, How it ſhould be our Faith that Magiſtrates may preach, according to G. K's former Doctrine, and yet againſt our Faith that Preachers ſhould be Magiſtrates, according to his latter Doctrine; and yet that there is no Contrariety between his preſent and former Doctrine (as he ſaith there is not) is ſure too hard to reconcile.

Tenthly, Since, according to G.K's expreſs words, *Chriſt's glorified Body now in Heaven, is no more a Body of Fleſh, Blood, and Bones*; but a *pure, ethereal or Heavenly Body*, like unto which the Bodies of the Saints are to be at the *Reſurrection*, as before; and that we firmly believe that one Mediator between God and Man to be the Man Chriſt Jeſus, according to the expreſs Teſtimony of Scripture; and that he ever lives to make Interceſſion for us according to the will

will of God ; ſo we deſire to reſt ſatisfied therein, without aſpiring to attain to high things beyond our reach ; or (as *David* ſaid) *Not to exerciſe our ſelves in things too high for us*,

Eleventhly, Concerning the Reſurrection, ſince it is enough, according to that Faithful Friend and Brother, *William Penn*, That we believe in the Reſurrection, and that of a Glorious and Incorruptible Body, without farther Nicities : And if in Spirit and Doctrine you are one with him herein, why then do you obtrude ſuch Queſtions upon us, *Shall the ſame Body riſe ?* Or, *Shall any thing of this Body riſe ?*

At the Bank Meeting-Houſe in the 4th Month, 1693.

But ſeeing it is ſafeſt in this, and all other matters of Faith, to keep to Scripture-words, according to J. C. why then would not our Faith be taken, when ſo often offered, to be delivered in the very words of Scripture ? But more of this hereafter.

I ſhall now ſum up, in ſhort, the ſubſtance of ſome of the aforeſaid Paſſages, *&c.* wherein he is, to me, ſo clearly inconſiſtent with the Doctrine of Faithful Friends, as alſo greatly in contradiction to himſelf; as well as that he is guilty of ſtrange Abſurdities therein, which take as followeth, *viz.*

R. Barclay. Men may be ſaved who are ignorant of Chriſts Death and Sufferings.

The Places cited before. None are ſaved but who have the knowledge of Chriſts Death and Sufferings.

The expreſs knowledge of his Sufferings and Death, as Man, in the Outward, is univerſally neceſſary to Salvation.

The expreſs knowledge is not univerſally neceſſary to Salvation.

The Light is ſufficient of it ſelf.

The Light is not ſufficient without ſomething elſe.

The Light is able to ſave and redeem of it ſelf.

The Light is not ſufficient without ſomething elſe.

The

The Light within is God and Chriſt.

The Light within is not ſufficient without ſomething elſe.

The Light, Power, and Spirit within, is Chriſt the only Mediator and Saviour.

The Light is not ſufficient to ſave, without ſomething elſe.

It is our Faith that Magiſtrates may preach. G K A ſtm ny , c p. 3.

It is our Faith that Preachers may not be Magiſtrates.

That which riſes is the Corruptible, that puts on Incorruption. Truth Advanc'd, page 118.

That which riſes is a pure noble part, that conſumeth not, nor corrupteth.

Note, now, pray Friends, and conſider, how does your Faith well agree with the Faith of all faithful Friends, in all parts of the World? And how inconſiſtent is *G.K.*'s Faith and Doctrine, ſurely the impartial among you may eaſily diſcern. But again,

It is a real degree of Blaſphemy to ſay, The Light cannot make ſatisfaction for the ſins that are paſt, nor give Eternal Peace and Salvation. Refutation, page 33.

But the Light is not ſufficient without ſomething elſe.

The Light or Principle in Man being God, can do all things.

But the Light is not ſufficient to ſave, without ſomething elſe.

And now notwithſtanding, the Pretences *G.K.* hath made for this Separation, was for want of having Juſtice againſt 2 Ancient Miniſters, with ſome other Reaſons in his Book called, *Some Cauſes and Reaſons*, &c. Yet when we call to mind the many expreſſions that he hath uttered to ſeveral Friends, upon diſtinct Diſcourſes with them, as alſo ſome paſſages that are dropt here and there in his late Books, we cannot but conclude that he did either intend to conform Friends to ſome Doctrine, of which, by what follows, the 12 *Revolutions* may be ſuppoſed to be not the leaſt in his Eye, or elſe to ſeparate from them; Some of which Paſſages and Expreſſions from whence we ſo conclude, are to this purpoſe as followeth, *viz.*

Becauſe

Becauſe in this Catechiſm he concludes, That the Sons of the firſt Covenant cannot periſh, though they die in that State; and yet the State of the ſecond Covenant being abſolutely neceſſary for them to Witneſs, is in order to the perfecting their Salvation. Then I ask, When muſt they obtain that ſecond Covenant-State, if they die without it, unleſs they come again, ſeeing, in the Grave there is no Repentance? 1ſt. G. K. p. 8. Page 10.

And in another Book he ſaith, That Men have been in a State of Salvation and Acceptance with God, who have not had the Myſtery of Chriſt's Death and Reſurrection made known unto them, and ſurely theſe Men continuing faithful to what they had received, when ſaith he, they could not periſh. G. K's Preſbyterian Independant, p. 115.

And in another Book he ſaith, They could not periſh, though they died in that State. Refutation, page 4.

Now I ſay, If they could not periſh, though they died without Faith and Knowledge, and yet that Faith and Knowledge is abſolutely neceſſary to perfect their Salvation: I again ask,

ask, Where muſt they have that Faith and Knowledge, unleſs they come again to receive it? And if they do, what will then become of that Text brought by *G. K.* againſt the *New-England* Profeſſors, arguing for Non-Perfection in this Life, *viz. Eccl.* 11. 13. where it is ſaid, *As the Tree falls, ſo it lies.* Now according to this Text brought by *G. K.* himſelf, if an honeſt *Indian*, or poor Infant, die or fall without that outward Knowledge, ſo they muſt lie. And then if they cannot be perfectly ſaved without it, then their lying muſt be but as Souls ſaved in part, and that to be their State for ever; becauſe, as they fall, ſo they lie.

G. K's Presbyterian and Independent viſible Ch. c. 8. p. 259.

Again, his ſtrange way of expreſſing himſelf in the aforeſaid Book, where he ſaith, God hath given ſufficient to all Men, whereby they may be ſaved one time or other [before the end of the World.]

Page 100.

And in another Book he ſaith, Whoſoever is not ſaved one time or other before the end of the World, the cauſe and fault is in themſelves, *&c.* Much more might be inſtanced, which is taken

Pretended Antidote, p. 98.

taken notice of elſewhere. But now, as to what he hath ſaid to Perſons.

Becauſe he told *Ebenezer Slocam* of *Road-Iſland*, as he affirms, to this purpoſe-- That it was God s great Mercy to the *Jebuſites*, *Amorites* and *Hittites* of old, in that he deſtroyed them ſo much at once by the *Iſraelites*, for that by ſo doing, their Souls might be ſooner come into the Bodies of the *Jews* Children, and ſo conſequently become the ſooner to be Members of the Viſible Church, *&c.*

Becauſe he told *John Delaval*, as he affirmed, That he believed, God would lay it upon him to Preach the Doctrine of the Revolution of Souls, for though he hath denyed it, yet we have reaſon to believe *John Delaval* before him, becauſe we know he hath denyed ſince, what he hath ſpoken to other Perſons.

Becauſe he told my ſelf and *John Delaval*, That there were not above ſix Friends in the World that Preacht Chriſt aright, which he hath ſince denyed.

Becauſe

Becauſe he called *George Fox* a good Gentile Preacher; which he alſo denyed, till *Jedediah Allen* proved it upon him at the Bank great Meeting, the 7th Day of the 4th Month, 1693.

Becauſe he told *John Wilford*, That Friends were not the People, but that there muſt come another People.

Becauſe he told *John Kinſey*, That if he could but get a Company to ſtand by him, he would leap over them that ſtood in oppoſition againſt him, as ſo many Straws.

Becauſe with ſome Diſguſt he took with *Margaret Beardſley*, in diſcourſe with her, he ſaid after this manner, I'll promiſe you, if you ſerve *George Keith* ſo, *George Keith* will leave you, and then you ſhall wander about for lack of Knowledge, and ſhall not find it.

Surely now Friends, theſe things conſidered impartially by you, how can you think *George Keith* ſincere, when he ſaith, he is in dear Unity with all faithful Friends and Brethren in all parts of the World, both in Spirit and Doctrine; and can he be ſincere now, or

or in his laſt Anſwer to *Cotton Mather* too? For now he ſaith, We are Unbelievers, Hereticks and holders of falſe Doctrine: But then he ſaid, he did not only know us and our Principles, far better than *Cotton Mather* and all his Brethren, but ſolemnly challengeth him at the ſame time, to give him but one ſingle Inſtance of any one fundamental Article of the Chriſtian Faith denyed by us a People; or by any one of our Preachers or Writers, as generally owned or approved of by us---- Thus far *George Keith*, in Praiſe of the Quakers Doctrine, and that from the great Reaſon, he ſaid, He had to know them, by the near intimacy he hath had with them, not only in *Europe*, but for theſe divers years (ſaith he) in *America*.

Obſerve this, his Praiſing our Doctrine, was Printed few Months (if any) before he ſeparated from us, under pretence of our being Hereticks, Unbelievers, and holders of falſe Doctrine.

Now

Now is it not ſtrange, that ſuch a great Body of People, hereaway at leaſt, ſhould be ſo ſoon degenerated in point of Doctrine, eſpecially as we muſt needs be, if we are ſuch Hereticks and Unbelievers as he renders us to be?

But now a little concerning the Clamour he hath made of late againſt Friends in his Books for their denying (as he falſly ſaith) the Reſurrection of the Dead. For my part, I really think it had been better he had kept himſelf more cloſe to Scripture in it, as well as more conſiſtent with himſelf about it, before he had gone about unjuſty to quarrel with us concerning it.

For I muſt needs ſay, I cannot ſee how he can reckon himſelf conſiſtent with himſelf in this matter, if you ſeriouſly conſider what follows.

A Teſtimony againſt that abſurd Opinion, P. 3.

For whereas he ſaith in one place, where he goes about to demonſtrate what part of a Man's body ſhall riſe; ſaith he, That which riſeth, is the Mortal that puts on Immortality, and the Corruptible which puts on Incorruption:

ruption: But in another place he ſaith, The Fleſh that is Mortal and Corruptible, is not that Fleſh that ſhall be raiſed up Immortal and Incorruptible. And in another Book he ſaith of that which riſeth, That it is a pure noble part, that conſumeth not, nor corrupteth--- Now I ask, If that which riſes be the corruptible, how is it that that which riſes is incorruptible and corrupteth not again?

Ibid. p. 10.

Truth advanced, &c.

Whereas he ſaith from *Phil.* 3. 21. where the Apoſtle ſaith, *He ſhall change our vile bodies*, &c. Now (ſaith *George Keith*) It is clear from this, that the change is not a Commutation of one thing for another, but a Tranſmutation from one thing to another, even as the Soul when Sanctified, is the ſame for Subſtance, as it was before the filth of ſin, *&c.* was ſeparated from it; and as Aſhes or Sand is turned into Glaſs, and yet the ſame for Subſtance as before: Now as he is proving this as a thing yet to come, he ſaith, The bodies of the Saints remain low, weak, mortal and corruptible, and not made like to Chriſt's Glorious body, till the Reſurrection

Ibid. p. 10.

rection of the Dead ; importing that then will be the change (meant in the Text) of this low, weak and corruptible body into an incorruptible one; Then I ſay, How is it that he ſaith, That the Fleſh which is Corruptible, is not that Fleſh which ſhall be raiſed up Incorruptible; and yet, that the Text muſt mean, That this Vile and Corruptible, muſt be changed into Incorruptible? But if the Corruptible be laid aſide, and that which corrupteth not, but is ſeparated (as he ſaith) in about a years time, more or leſs, and laid by Divine Providence in ſome certain inviſible place till the Reſurrection : How then doth it receive the change meant by him in the Text, at the Reſurrection? *viz.* If it be Incorruptible before the Reſurrection (for he ſaith, It corrupteth not) and the change muſt be a Tranſmutation from one thing to another; muſt it not then needs be, from an Incorruptible body to an Incorruptible body? And what change is that?

For

For if it be a Tranſmutation, what is it which is Tranſmuted? It cannot be the Noble and Pure part, becauſe the Apoſtle ſaith, *It is our vile Body*: And according to *George Keith*, it cannot be that which corrupteth, becauſe he ſaith, That which riſeth corrupteth not: Now whereas he goes about to demonſtrate the matter of the Soul's being the ſame for Subſtance as it was before its being purified from ſin, *&c.* and alſo of Aſhes and Sand being the ſame for Subſtance (when made into Glaſs) as before, and ſuch like.

Now to me this is very ſhort of the matter; for, as for the Soul, it was a Spiritual Subſtance in its ſelf, before its Sanctifying, as after; (ſo is not the Body) ſo that ſuch a change is ſurely rather a Purification than a Tranſmutation, even as the waſhing of a body beſmeared with Dirt, when cleanſed, is a Purification, and not a Tranſmutation.

And as for Aſhes and Sand, it is ſtill of a Temporal and Corruptible Nature after it is Tranſmuted into Glaſs, as well as before: So that unleſs he

could demonſtate how a Natural & Corruptible Subſtance, (as ſuppoſe Aſhes or Sand) can be turned into a Spiritual and Incorruptible One, and yet be the ſame for matter and Subſtance as it was before that change: All that I find he hath ſaid, is (to me) far from the Matter in hand: Again, if the groſſy part (which he ſaith, is called by *Paul*, Corruption) is not proper to Man as Man (as he intimates) nor no proper part of Man's body, and the other part corrupteth not; then no proper part of Man's body, nor nothing of Man, as Man, corrupteth; How then is it ſaid of *David*, *That he ſlept with his Fathers and ſaw corruption?* And if nothing that is proper to Man, as Man, corrupteth; How is Man in Scripture called corruptible Man? And how is it that *Job* ſaid in his day, *I have ſaid of corruption, Thou art my Father, and to the Worms, Thou art my Siſter?* Again, whereas he ſaith (ſpeaking of the Principle or Subſtance of the body, which he calls the viſible part) Though the Man-eater (ſaith he) may eat the groſs part of Man's

Ibid. p. 114 213. 117.

Acts 13. 36

Rom.

Job.

Truth advanced, &c

Man's body, yet that more ſubtle and inviſible part, they cannot eat: Now what is this, but to ſay, they may eat Man's body, but they cannot eat the Subſtance of Man's body? And is not this as contrary to that common Underſtanding God hath given Man to judge of, and diſtinguiſh things by, as the Popiſh Doctrine of Tranſubſtantiation?

For the Papiſts ſay, Though as to their Senſe, they eat the very Bread, it having the very colour, the ſmell, the taſte and ſhew of Bread, yet the Subſtance of Bread they eat not: So *G. K.* holds, That though Man-eaters may eat the viſible part of Man's body, which is ſeen with the outward Eyes, yet the Matter and Subſtance of Man's body they cannot eat; What ſtrange Doctrine is this? And if any ſay, things that are impoſſible to Man, are poſſible with God; ſo ſay the Papiſts for their Doctrine of Tranſubſtantiation.

Now to conclude this matter, I do ſay, Though the Scripture is very plenteful of Teſtimonies and Proofs of the

Reſurrection of the Dead, and that, according thereunto, we firmly believe there ſhall be a Reſurrection both of the Juſt and of the Unjuſt, the one to Eternal Life, the other to Condemnation; and that herein it is, that we exerciſe our ſelves to have a Conſcience void of offence towards God, and towards Man: And that, if in this life we have hope only, we are of all Men moſt miſerable: Yet I ſay, though we firmly believe this according to Scripture; we do not think it a neceſſary buſineſs to be curiouſly prying into the manner of it, neither do we find the Primitive Chriſtians come to any expreſs Reſult about what their bodies ſhould be. For,

Firſt. If it was the common belief of the Primitive Chriſtians, That the very ſame *Matter* and *Subſtance* of this corruptible body, ſhould be the body that is raiſed, why ſhould any (among themſelves eſpecially) have aſked ſuch a needleſs Queſtion, as [*With what body do they come?*]

Secondly,

Secondly. But then ſuch a Queſtion being asked, would not the Apoſtle think you (who was ready to give every Man an anſwer of the hope that was in him) have anſwered more to the matter, and ſaid, *Thou Fool*, what doſt thou ask that for? Inaſmuch as it is our common belief, that it is the very ſame body for Matter and Subſtance, which is buried in the Grave: The Matter and Subſtance whereof being, in common acceptation, the ſame Fleſh, Blood and Bones. But inſtead of that, ſaid he, *Thou Fool, that which thou ſoweſt, is not quickened except it die: And thou ſoweſt not the Body that ſhall be:* So that as a Grain ſowed in the Field, is not quickened except it die; So Mankind, (on whom, through the envy of the Devil, came Death) being ſown in the Field of the World, as unleſs he firſt come to die unto ſin, is not quickened or raiſed to the Life of Righteouſneſs here in this World; ſo nor until he come to die the bodily death, is he raiſed to the State of Glory with ſuch a Spiritual body as it ſhall pleaſe God

to give in the World to come: And ſo that which is ſown, is not quickened except firſt it die.

Thirdly. Becauſe, as to what body it ſhall be, he anſwers in the *Negative*, to wit, That which thou ſoweſt, is not that body that ſhall be, but bare Grain, *&c.* and then concludes, that God gives a body, as it pleaſeth him, and yet to every Seed its own body; ſo that none ſhall be inveſted with anothers body, but its own proper, yet a Spiritual body, and ſuch a one as it ſhall pleaſe God to give; with whoſe good pleaſure I deſire my Soul may reſt ſatisfied in all things (as long as I have a Being) *viz.* Concerning what bodies he will be pleaſed to give at the Reſurrection of the Dead.

Now Friends, methinks you may eaſily ſee what a ſtrange *Babel* G. K. is a building.

And why was not the *Almanack-Maker* ſo Ingenious and Impartial, ſince he would needs be doing and medling with

with things ſo impertinent to an *Almanack*, and inſtead of ſuch ſilly idle ſtuff he there puts in, to have taken notice of ſome of the confuſed work which *G. K.* hath made of late amongſt us alſo; but it is a true ſaying, *Prejudice blinds Men.* But now farther, as to the *Almanack-Maker*, I ſhall take a little notice of the noiſe he makes therein concerning ſome Quakers at *Philadelphia*, who (he ſaid) perſecuted their Brethren about a Religious difference, *&c.* A high Charge, but ſooner ſaid than proved: For all Men that are brought before Magiſtrates and Courts, are not ſufferers for Religion, though true it is, Men on the one hand may be Petſecutors for Religion, and yet pretend other matters for their doing ſo; on the other hand, Men may be Abuſers of Chriſtian Liberty, by doing things under pretence of Conſcience and Religion, for which the Magiſtrates may be Juſtifiable both to call them to an Account, and (if occaſion be) to puniſh them for it: This ſurely *G. K.* will not deny; for doth not he himſelf, (in his late Anſwer to *Cotton Mather*, when ſpeak-

ing of a Woman that went ſtark naked into a Publick Aſſembly) ſay, That we (meaning the Quakers) all judge that any ſuch Practice doth deſerve Corporal Puniſhment, and that ſhe deſerved much more puniſhment than Impriſonment for it; yet this Woman pretended Religion for what ſhe did: Now admit the Magiſtrates here had been full as bad in other matters, as you have rendered them to be, yet that would not juſtifie them in abuſing of them, in thoſe matters for which they were called to an Account; nor did I ever read, that I can remember, That any were Recorded as Sufferers for Conſcience ſake, when it was for abuſing and belying of Magiſtrates both in Print and otherwiſe, as theſe did at *Philadelphia*, Printing that the Magiſtrates not only countenanced the hireing of Men to fight, but alſo gave them a Commiſſion ſo to do, Signed by Three Juſtices of the Peace, whereof one was a Preacher, and that the Worldly Government was here engroſſed by the Miniſters, in all which are theſe falſhoods againſt the Magiſtrates.

Appeal in the 2d. Vol. p.

First.

Firſt. That they Signed a Commiſſion to fight: This falſhood was of very bad tendency, thus to Print abroad to the World, That the Magiſtrates, and that Quakers too, ſigned a Commiſſion to fight, for this is more than they had Power to do, being Civil Magiſtrates, for that Power was given by the King to none but the Governour, his Captains or Officers; ſo that they might have been called to an Account for it, and rendered ridiculous to the World about it.

The ſecond falſhood was, That it was Signed by three Juſtices of the Peace, whereof one was a Preacher; whereas it being but a Warrant of the Hue and Cry, Signed but by two Juſtices, and neither of them a Preacher.

The third falſhood was, That the Miniſters here had ingroſſed the Worldly Government, for there were many that were not Miniſters, nor Quakers neither, then in Government: And doth not the *Almanack Maker* ſay himſelf, That there were then Juſtices who were not Quakers? Conſequently the Government was not ingroſſed by them. Neither did I ever read,

That

That any were Recorded as Sufferers for Conſcience ſake, when it was for falſly inſinuating againſt Magiſtrates; as, That one ſhould be carried to Bed Drunk, and another to be as Drunk, that he could ſcarce get over the Ships ſide he was in, and that he Waged his Horſe with *John Slocam*, but being Drunk, the ſaid *Slocam* would not take the advantage of the Wager againſt him. Now though he may ſay, This was but by way of *Query*, yet to inſinuate ſuch groſs and falſe things, eſpecially againſt Magiſtrates, though by way of *Query*, ſurely is not juſtifiable: For as *Will. Penn* ſaith in his late little Book, *It were intollerable to be a Miniſter of State, if every body muſt be Accuſer and Judge*: *Let therefore* (ſaith he) *the falſe Accuſer no more eſcape an examplary puniſhment, than the guilty Miniſter*; *for* (ſaith he) *it prophanes Government, to have the Credit of the Leading Men in it ſubject to vulgar Cenſure, which is often ill grounded*; beſides whatever he may ſay concerning *Querying*, he concludes his Letter more peremptorily than ſo, ſaying, *Let theſe Actions be alſo condemned* (meaning as well as G. K's Actions were.) Again,

Again, I never read that any were Recorded as Sufferers for Conſcience ſake, for being either publiſhed by Authority as a perſon publickly reviling the Governour, calling him, Impudent Man, telling him, he was not fit to be a Governor, and that his Name would ſtink, *&c.* Or for being called to an account for expoſing the Reputation of a Judge, Printing him to be an Ignorant, Preſumptuous, and Inſolent Man; and alſo for falſly accuſing another Magiſtrate, of putting his hand under Womens Petticoats bidding him go home to his Whores: This or ſuch-like ſtuff was the matter they call a Religious Difference, or Religions Diſſent, for which they are called to an account: And ſurely in vain it is, as well as that it is ridiculous, to ſay theſe things were not done or ſpoke againſt them (as Magiſtrates:) For if that might be allowed, might not Magiſtrates at any time be abuſed at the pleaſure of every idle perſon, and then come off with the like Excuſe? More might be ſaid about theſe things, but my chief intent at this time is to ſhew his inconſiſtencies in Doctrinal points, that it may be ſeen, he

he is not a Man of ſuch a ſound Judgment, nor of ſo true a Spirit neither, as ſome have taken him to be.

For though a man may have much read Prophecies and Chronologies concerning things paſt or to come, and may by comparing things and times one with another (which may be uſeful in its place) ſpeak or write his ſenſe of it, and that ſometimes it may accordingly ſo come to paſs; yet ſuch a man may be of a wrong Spirit for all that, as ſome Jews were; for we read, when Chriſt was born, *Herod called the Chief Prieſts and Scribes of the People together, to demand of them where He ſhould be?* Who readily and rightly anſwered, *In Bethlehem: for thus it is written, &c.* yet we read that it was the Chief Prieſts and Scribes conſulted how they might kill him, it was the Scribes that mocked him; it was the Scribes that ſaid, *He caſt out Devils by Belzebub the Prince of Devils*; in ſhort, it was the Elders, Chief Prieſts and Scribes that rejected him and cauſed him to Suffer, notwithſtanding it was the Scribes could tell ſo well where he ſhould be born. Then again, may not there be much Erring in Judgment,

Matth. 2.

ment in taking of Prophecies with a ſence too literally, as the People did, when Chriſt told them of his being lifted up : Now the Scriptures ſpeaking of *Chriſts being a Prieſt for ever* ; ſay they, *We have read in our Law, That Chriſt abides for ever* ; *and how ſayeſt thou. The Son of Man muſt be lifted up ?* Imagining that the Scripture meant he was to continue for ever in Perſon among them.

Doubtleſs from ſuch kind of Miſtakes it was that they imagined the *Meſſiah* was to redeem them from outward Bondage and Subjection : For whereas we read that *the Government was to be upon his Shoulders*, and that he was *to Rule the Nations with a Rod of Iron*, and be the *Reſtorer of Paths to dwell in* ; ſo they imagined this Reſtoration to be from outward Bondage, as aforeſaid ; which made them ſay to Chriſt, That *they hoped it had been He that ſhould have redeemed Iſrael :* Nay his very Diſciples to the laſt day of his being among them in Perſon, had not a right underſtanding of it, when they ſaid, *Lord, wilt thou at this time reſtore the Kingdom again to Iſrael?* Unto which Chriſt anſwered plainly, *It is not for you to know*

the

the Times and Seaſons, which the Father hath put in his own Power, &c.

Again, As ſome Men have, and others may, in ſome things hit right as to the meaning of Prophecies, *&c.* and yet be of a wrong Spirit; So may there not be others who may not ſee ſo far into thoſe things, as a wrong ſpirited Man may do, who may be of a right Spirit? As in the caſe of *Nathaniel*, who, tho' it was ſpoken by the Prophets, that Chriſt ſhould be called a *Nazarine*, yet when *Philip* told him *They had found Jeſus of Nazareth*, his Anſwer was, *Can any good thing come out of Nazareth?* Now Chriſt did not preſently call him *Heretick*, *Unbeliever*, *Denier of the Man Chriſt*, or the like; but on the contrary, having regard to the ſincerity of his heart, he ſaid of him, *Behold an Iſraelite indeed, in whom there is no guile.*

Now to be plain, This is to ſhew that *G. K.* may be (as well as others have been) a Man of great Knowledge in Chronology, yet being led by a wrong Spirit, what doth it profit? Even as the Apoſtle ſaith, *Tho I have the Gift of Pro-*
1 Cor. 13. 1. *phecy, and underſtand all Myſteries, and all Knowledge, and tho' I have all Faith, ſo*

that

that I could remove Mountains, and have not Charity, I am (ſaith he) *Nothing.* Now how far G. *K.* is a Man of Charity, even in ſuch things wherein he himſelf allows Charity ought to be uſed (as I am now coming to ſhew) ſo let all that read it compare it with his late Treatment of Friends, and then judge of it.

I am now coming to it, by adding to what I have writ, a very good way and means propoſed by G. *K.* himſelf, to bring the Differences (of thoſe called Chriſtians) in point of Judgment, to a very ſmall compaſs, taken word by word out of his Book called *Truth's Defence, &c.* beginning in page 169.

'Thus (*ſaith he*) as to the 'moſt Weighty and Neceſſary 'Things, to wit, Such as are the 'General Principles of the Chri-'ſtian Faith and Doctrine; and 'which as ſuch, are general-'ly to be received by all Chriſti-'ans, as well of thoſe of the 'meaneſt Capacity, as others of 'the greateſt Note; We ſee the

'Lord

'Lord hath not left it to Mans
'Induſtry, to ſearch after them
'by Conſequences long or ſhort;
'nor hath not left it to Mans In-
'duſtry to ſearch after them, but
'delivered them to us in plain
'expreſs Scripture-Words and
'Terms, over and over again, as
'in reſpect of many of them in
'the holy Scriptures; And why
'is it that the Scriptures are ſo
'full and large in their Teſtimo-
'ny to the Doctrines and Prin-
'ciples of Religion, but to let
'us underſtand that all the Prin-
'ciples and Doctrines of the
'Chriſtian Faith, which God
'requireth in common of all
'Chriſtians, are expreſly there
'Delivered and Recorded, and
'put as it were in a Publick Re-
'giſter. And therefore for my
'part,

'part, what I cannot [illegible]
'preſly delivered in Scripture, I
'ſee no reaſon why I ſhould re-
'ceive and believe it as any com-
'mon Article or Principle of the
'Chriſtian Faith or Life; And
'for ſuch to whom God hath gi-
'ven that Divine Skill to dive
'or dip into the Depth of the
'Scriptures, ſo as to Collect or
'Gather by Juſt and True Con-
'ſequences other things, that lie
'out of the view of their weak-
'er Brethren, they ought not to
'obtrude them upon any, to be
'received as Principles of Faith,
'but in that caſe to have Faith
'to themſelves, and receive them
'as peculiar Diſcoveries or Reve-
'lations of the Spirit to them,
'and ſuch others as God hath ſo
'enlighten'd. That which by
'the *Apoſtle Paul* is called, *The*

'*Word of Wiſdom*, to wit, Such
'a peculiar Degree of Wiſdom
'or Underſtanding in the Depth
'of the Scriptures, which others
'(who yet are true Chriſtians)
'did not reach unto; *And* con-
'cerning ſuch a peculiar Gift of
'Divine Wiſdom, he ſaid, *We*
'*ſpeak Wiſdom among the Perfect*;
'This certainly could be no com-
'mon *Article* of Faith, elſe he
'ſhould have preached it unto
'all; *And* this by the ſame *Apo-*
'ſtle is called *The Knowledge of*
'*Myſteries*, as diſtinguiſhed from
'the common Faith and Know-
'ledge of the whole Church.

'Now if this were but receiv'd
'among thoſe called Chriſtians,
'That nothing ſhould be requi-
'red by one ſort from another,
'as an *Article* of Faith, or Do-
'ctrine, or Principle of the Chri-
'ſtian

'ſtian Religion, in common to 'be believed, but what is ex-'preſly delivered in the Scrip-'ture, in plain expreſs Scrip-'ture-Terms; of how great an 'Advantage might it be to bring 'a true Reconcilement among 'them, and beget true Chriſtian 'Unity, Peace, Love and Con-'cord? And as for the Conſe-'quential part of peculiar Do-'ctrines, whether True or Falſe, 'to leave every one a Freedom 'or Latitude, without Impoſing 'the Affirmative or Negative, 'as any Bond or Tye of Chriſti-'an Fellowſhip.

'For if ſuch Conſequential 'be falſe, it's more Unreaſonable 'to impoſe it; and therefore in 'that Caſe, a Diſſenter ſhould 'have his Liberty to differ in 'Judgment, without any Breach

Obſerve, this is Charity, which G. K. neither wants nor

D 2 of

'of Brotherly Unity and Soci-
'ety; *And* if it be true, yet not
'being Opened or Revealed to
'another, it cannot be in Juſtice
'preſſed upon him, where God
'has not given him the true Free-
'dom and Clearneſs of Mind to
'receive it: And to do other-
'wiſe, is to tranſgreſs that Gol-
'den Rule delivered by *Paul*,
'viz. *To walk by the ſame Rule, ac-*
'*cording to what we have attained*;
'*And if any be otherwiſe minded*
'(ſaith he) *God will reveal it un-*
'*to him.* Or if this Advice could
'find place, it would bring the
'Differences (among thoſe called
'Chriſtians) in point of Judg-
'ment, to a very ſmall and nar-
'row compaſs; and they would
'derſtand one another far better
'than now they do.

Thus far *G. Keith* in his ſaid Book.

Now

Now, pray Friends, conſider of it, for if this advice either had, or yet could find place with you that are gone after *G. K.* or could it have found place with *G. K.* himſelf, when ſo often deſired it might, it is well known, the difference had never come to this furious Printing and Separation as it did: But if you ſay, *G. K.* is of another Mind now, we do not Queſtion that in the leaſt, but then ſurely the more inſincere Man he, ſtill to pretend to be of the ſame Mind; for in his Anſwer to the *New England* Prieſts, he ſpeaking of the Fall of *Adam*, &c. ſaith thus, What the Scripture ſaith of it is readily believed and granted, and it is ſafeſt (ſaith he) in this and all other Matters of Faith to keep to Scripture VVords, eſpecially in all Caſes and Matters that are in Controverſie; for the Scripture is a Rich Treaſure or Storehouſe ſufficient to afford us Words, whereby to expreſs our Faith in all Matters of Chriſtian Doctrine; and (ſaith he) it is not ſafe to leave the Scripture Words, *&c.* Nay in his laſt great Book ſo much talkt of before it came out, for a profound piece of Divinity, though as little heeded by many, ſince they ſee what it is; I ſay, in that Book he hath theſe Words, *viz.*

Truth advanced, page 218.

But againſt the Doctrine of the Reſurrection here delivered and opened, by plain evidence of Holy Scripture VVords and Terms, to which it is only ſafe in this and in all other matters of Faith to keep cloſe, &c. Thus far again G. K. Again

Now whereas you ſay, we have given you to underſtand, VVe have a ſenſe contrary to Scripture VVords, it is ſurely more likely, contrary to your Meanings upon Scripture VVords: But what uncharitableneſs is this, when we offer to expreſs our Faith in Scripture Words, for you to ſay, we have another ſenſe then what we ſpeak? Now I ask, how do you know that? did we either at any time make or offer to make, any Confeſſion, but in Scripture Words expreſly? For though here and there a particular Man may have dropt an unadviſed Expreſſion contrary to the Principles of the Church they belong to, both among us, you, and others; yet certainly in this Caſe, I verily believe the fault hath been chiefly in you, for perverting our VVords.

Now whereas you alledge, The Papiſts ſay they keep to Scripture Words, when they ſay from Chriſt's Words,

This

This is my Body, &c. that the very Bread they eat in the Sacrament, is the very Body of Chriſt that was crucified on the Croſs, *&c.*

Now I ſay, the Papiſts erring here, is not by keeping, but adding to Scripture Words, becauſe the Scripture ſaith no ſuch things, only (*This is my Body, &c.*) Now in what ſenſe Chriſt called the Bread of the Paſſover his Body, in that ſenſe 'twas his Body; even as in what ſence he called himſelf a Door and a Vine, in that ſence he is a Door and a Vine; and ſo we may conclude, without any danger of perverting the Text, or running into Error about that or ſuch like Texts of Scripture. But if ſome of you think yet, That it is not ſafe enough to expreſs our Faith in the expreſs words of Scripture, and ſhould offer any Reaſons for it; let them be offered to *G. K.* and ſee how you can reconcile your Reaſons with the Method he hath laid down, as the only Means to reconcile differences, as aboveſaid; and if you are one with *G. K.*'s Method, then I ſay, it being according to him, not only ſafeſt, but the only ſafe way, to reconcile differences in Religion, to keep to expreſs Scripture; Then ſurely all other ways are

unſafe, and why ſhould not this only ſafe way be accepted of us, when we ſo often offered to take that way to expreſs our Chriſtian Belief by? And ſeeing, according to *G. K.* there is no other ſafe way to expreſs our Faith, but in expreſs Scripture VVords: Let me therefore a little Query with you about it.

Truth advanced, *page* 47.

First, Where are the expreſs Words of Scripture, that ſay, The ſame Body for Matter and Subſtance ſhall riſe?

Second Hand Sheet, *page* 7.

Secondly, Where are the expreſs Scripture Words, that ſay, None but thoſe that have the Faith of Chriſt crucified and raiſed again, can love Enemies, *&c.* according to *G. K.*'s Doctrine? *G. K.* himſelf ſaith, That many of the *Gentiles* of old did not only teach things, but alſo, in a large meaſure, practiſe them.

Teſtimony againſt that abſurd opinion, *page* 3.

Thirdly, Where are the expreſs Scripture Words, that ſay, The four hundred pieces of Silver, that *Abraham* purchaſed the Burying-place with, ſignifies four hundred Virtues, and that thoſe that have not thoſe four hundred Virtues, *&c.* cannot have the Priviledge

ledge to be buried in that moſt excellent Burying-place?

Fourthly, Where are the expreſs Scripture Words, that ſay, *Adam* and *Eve* were not naked before the Fall? And alſo the Garden that God placed Man in in the beginning, was no part of this viſible Earth, nor is the Duſt, of which he was made, ſuch Duſt as we go upon; both which he ſaith, are hurtful and dangerous Errors, falſe Doctrine, *&c.* Truth advanc'd, *page* 1.

Fifthly, Where are the expreſs Scripture Words, that ſay, Men may not have [that] Holy Ghoſt, which was given to believe in Chriſt Crucified, without the Faith of Chriſt Crucified; for what was that Holy Ghoſt that the wicked *Jews* always reſiſted? And what was that Holy Ghoſt which Chriſt told his Diſciples, ſhould ſpeak in them, when he ſent them out by two and two to Preach the Goſpel, even before they underſtood he was to riſe from the Dead, neither did they underſtand it for ſome time after he was riſen? Ibid. Luke

And what was that *G. K.* ſaith, the *Hea-*

Heathen once had, and that *Pharaoh* had before his Heart was hardned? where he ſaith, It is our Faith, that the *Heathen* once had the Spirit of God, and that *Pharaoh*, before his Heart was hardned, had the Spirit of Grace; for is not the Spirit of Grace the Holy Ghoſt, or Holy Spirit? And was not the Spirit of Grace that which was to be poured forth in the Goſpel-Days, by which they ſhould ſee him whom they had pierced, and mourn over him? Was not this the Holy Ghoſt which *Pharaoh* had, having (as is confeſſed) the Spirit of Grace? Though they had it not in that peculiar Degree, as true Believers in Chriſt had, is not denyed; even as it is ſaid, That Chriſt
Epheſ. ſhould give thoſe Light that did awake out of Sleep, and ariſe from the Dead; not but that he enlightens all men, tho' not all in like Degree. But alas, what does he drive at? or how many Holy Ghoſts, would he make us believe there are?

Sixthly, Where are the expreſs Scripture Words, that ſay, The Light is not ſufficient without ſomething elſe? Seeing *G. K.* ſaith, The Light is God and Chriſt, and the Scripture expreſly ſaith,

Go

God is Almighty or Omnipotent.

Seventhly, Now as to that part of that you call the main Matter of Controverſie.

Where are the expreſs Scripture Words and Terms, that ſay, No Man can attain to Eternal Life and Happineſs without the Knowledge of Chriſt's outward Sufferings, Death, Reſurrection, &c? But the Scripture ſaith expreſly, *Glory, Honour and Peace to every Man that worketh good, to the Jew firſt, and alſo to the Gentile:* And which Words (*G. K.* ſaith) do import, That ſome of thoſe *Gentiles* did work good, and received the Reward of Glory and Honour thereof: Therefore (ſaith he) it follows, they were juſtified.

Now I ſay, this being called by your ſelves, the main Matter of Controverſie, and that to hold the contrary, is great Hereſie, how is it that you in the firſt place do not ſo deal with *G. K.* for holding this Hereſie, ſo as either to cauſe him to condemn what he hath writ ſo poſitively for it, or elſe, to declare your ſelves out of Unity and Fellowſhip with him about it, and not only about that,

but

but about divers other Doctrinal Points written by him, as afore is ſhewn, which are the Doctrines you ſo quarrel with and Unchriſtian us about: And really I could never yet ſee how you can be impartial in the Caſe, to find ſuch fault with us about theſe things, ſo as to ſeparate and divide your ſelves from us, and that one of your Chief Reaſons pretending for your ſo doing, was for that ſome had ſpoken unſound Words among us, as *W. S.* and *T. F.* For which they were not brought to ſuch Condemnation, as to Time and Manner, as pleaſed you: And yet to joyn with and extol *G. K.* (as you do) whilſt he lies under the guilt of the ſame Errors (as you call them) eſpecially about the main Matter of Controverſie he is directly poſitive, as is aforeſhewed; for though much of it was formerly writ, yet he juſtifying ſtill all written in his former Books, how can you then deny and ſeparate from us about Words ſpoken, ſo as the ſaying of them might be forgotten, and yet juſtifie him in ſuch Words written, that cannot be eaſily blotted out? Let me deſire you ingenuouſly to conſider this matter without prejudice or affection to either Mo-

r Parties, for Men or Parties ſake. For if the Doctrine of *G. K.* then held e falſe, how can you juſtifie him in it, nd yet condemn us for holding the ame thing? For, do we hold, The Light is ſufficient of it ſelf?

So does *G. K.* too. It being God, he Word, and Holy Spirit.

Do we ſay, he is the only true Chriſt nd Saviour, as manifeſt in us?

So does *G. K.* too.

Do we hold, the Light, Power and Spirit within to be Chriſt the Mediator nd Saviour?

So does *G. K.* too.

It is our Faith, That Magiſtrates may Preach.

So it is *G. K.*'s too.

Do we deny the Profeſſors carnal Conceptions of the Reſurrection, and hold us to Scripture Words for that and all other Matters of Faith, judging it moſt ſafe ſo to do?

So does *G. K.* too.

Do we hold, that nothing ſhould be required among us for an Article of Faith, but what is expreſly delivered in Scripture in plain expreſs Scripture Words?

So does *G. K.* too.

Do we hold, That where the Scripture is not expreſs to the contrary, a Diſſenter ſhould have his Liberty to differ in Judgment? And that to do otherwiſe is to tranſgreſs that golden Rule delivered by *Paul*, as aforeſaid?

So does *G. K.* too.

And now Laſtly, As to the main Matter of Controverſie: Do we ſay, That the Knowledge of Chriſt's Death, Reſurrection, *&c.* in the outward, is not indiſpenſibly neceſſary to all and every one to Salvation, ſo as none can be ſaved without it.

So doth *G. K.* too.

Now to conclude, I do ſay, The Premiſes being throughly and impartially conſidered, methinks you may eaſily ſee that *G. K*'s ſeparating was not from any ſolid weighty Ground in Truth, nor that he did intend in it, to maintain the Doctrine of the moſt ſound, ancient and preſent Friends of Truth, called in ſcorn *Quakers*; neither as to Doctrinal Points did he intend to keep to the expreſs Words of Scripture, for if he had, what need had he to have differed with us about them?

Since *firſt*, we offered ſo often to expreſs them only in Scripture Words. Then

&c.

Secondly, Becauſe, he cannot be ſo ignorant, but muſt needs know, having (as he confeſſeth) theſe eight Years been ſo intimate with thoſe of Chief Note among us, not only in *Europe*, but for theſe divers Years in *America*, I ſay therefore, How is it but he muſt needs know, that according to expreſs VVords of Scripture, VVe really own and unfeignedly believe in one God, that made the VVorld and all things therein, and in one Lord Jeſus Chriſt, who is called the Word of God, in whom is Life, and which Life is the Light of Men, and that he is the true Light that enlightens every Man that comes into the VVorld, who commanded us to believe in the Light, that we might be Children of the Light: This is expreſs Scripture.

And that we believe, that as the Children were partakers of Fleſh and Blood, he himſelf alſo took part of the ſame; being Conceived by the Holy Ghoſt, Born of the *Virgin Mary* in *Bethlehem*; and by wicked Hands was Crucified and Slain; and that he died for the Sins of the World, whoſe Body *Joſeph* of *Arimathea* begged; and that he was buried, and the third Day he roſe again from the Dead, and ſhewed himſelf

ſelf to his Diſciples, being ſeen of them forty Days, and whilſt they beheld, he was taken up into Heaven, and a Cloud received him out of their ſight; and that this Man Jeſus Chriſt is the Mediator between God and Man, and that he ever lives to make Interceſſion for us: And that by him it is, who is the Life and Light of Men, who ſaid to his Diſciples, I will come again and receive you; I go away and come again unto you; I in them, and thou in me; he that is with you ſhall be in you, *John* 14. and *Chap.* 18. and promiſed to be with his own to the end of the World, *Mat.* 28. he, even he it is who died and was buried, roſe again and aſcended, and ſits on the right Hand of God; Him, Jeſus our only Saviour, and no other, it is that we believe God will judge the World by at the Day appointed; or great Day of Judgment. But how or after what Manner his Body was changed after it was taken up out of their ſight, we think no need to undertake, as well as that it is impoſſible for us to determine; But *G. K.* ſaith, It is no more a Body of Fleſh, Blood and Bones.

And again according to expreſs Scrip-

ture Words; We believe that there is no Salvation in any other, nor no Name given under Heaven, whereby we muſt be ſaved, but this Name *Jeſus*. But *G. K.* ſaith, It is not the outward Name that ſaves, but the inward Name Virtue and Power ſignified thereby.

And according to the expreſs Words of Scripture, We believe there ſhall be a Reſurrection of the Dead, both of the Juſt and Unjuſt, as is afore expreſſed, and that in ſuch a Body as God pleaſeth to give, this is Scripture. Now I ſay, how can *G. K.* be ignorant, but that this he muſt needs know we believe? Though this (I cannot find) will do with him, unleſs we ſay, The Light is not ſufficient without ſomething elſe, or unleſs we ſay, God will not give Eternal Life and Salvation to honeſt and conſciencious Heathens; no more to Infants neither, that dye in that State, unleſs they have firſt the Knowledge of Chriſt's outward Sufferings, *&c.*

I ſhall now conclude with a few Words more particularly to thoſe that are moſt Sincere amongſt you, for whoſe ſakes I was chiefly drawn forth thus to write, and lay before you theſe things. Let me entreat you to begin a

little to conſider what you have been doing, and how you have cauſed many to ſtumble at the way of Truth, and how you that could ſo eaſily and raſhly run into this Separation and Diviſion, dividing your ſelves from your Brethren, and then expoſing the weakneſs of ſome, and perverting the Words of others, with ſuch cruel and uncharitable Aggravations, that I do not remember I ever heard the like. Now I ſay, You that could ſo eaſily thus divide from, and on this manner deal with your Brethren, without that true Regard had, as you ought, for the Fame of Truth, the way of it; or to the afflicted People in remote Parts, that live therein: Pray conſider this and lay it to Heart, and what hath been the Effect of it. And you that were ſo much contending about Doctrinal Points, not being content with the Expreſſions of Scripture concerning them, how are you now rent and ſhattered among your ſelves about them?

What ſhall I ſay more? But come, return again, and let us be content to receive for Doctrine, what the Holy Ghoſt moved the Holy Men of Old to lay down for us in the Holy Scripture, and that by a meaſure of the ſame Spirit, in which they were right, we may be enabled to follow the Lord in the narrow Path of Regeneration; why ſhould you thus turn aſide from the Flocks of the Companions? I hope you may ſee, by what is here written, *G. K.* had not

any

any matter of weight in Truth, nor Matter conſiſtent in it ſelf, to draw you thus aſide: Therefore do but return in the way of Truth, and then it may pleaſe the Lord we may yet meet together, and ſit down in deep Humility before him, every one being upon his Watch Tower, guarding ſtrongly in the Strength of the Lord, againſt our common Enemies, the World, the Fleſh and the Devil; and ſo may yet be a People of one Judgment, one Heart, and one Mind, Worſhipping and Serving the Lord our God with one Conſent.

Now my Friends, if what is here written may prevail upon any of you for your good, I ſhall be glad; if not, we muſt leave our Cauſe with God, who judgeth righteouſly.

Thus truly deſiring Truth, Peace and Concord may be reſtored, kept and remain in the Churches of Chriſt, I remain one that heartily Wiſhes for all your welfares, and Reſt your true Friend

Caleb Puſey.

The 23d. 12th. *Month*, 1695.

Rom. 16. 17.

NOW I beseech you, Brethren, mark them which cause Divisions among you, contrary to the Doctrine which ye have learned, and avoid them.

Acts 20. 30.

Also from your own selves shall Men arise, speaking perverse things to draw away Disciples after them.

Coll. 2. 18.

Intruding into those things which he hath not seen.

1 John 3. 2.

Beloved, now are we the Sons of God, and it doth not yet appear what we shall be.

John 8. 13.

If ye continue in my Word, then are ye my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free.

John 3. 21.

But he that doth Truth, cometh to the Light, that his deeds may be made manifest, that they are wrought in God.

Acts 20. 32.

And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified.

The End.

A Modest Account

FROM

ENSYLVANIA,

OF

The Principal Differences

In Point of Doctrine,

BETWEEN

George Keith,

And those of the People

CALLED

QUAKERS

From whom he Separated:

SHEWING

great Declension, and Inconsistency with Himself Therein.

Recommended to the Serious Consideration of those who are Turned Aside, aud Joyned in SCHISM.

[illegible] man draw back, my Soul shall have no pleasure in him.

[illegible]DON, Printed and Sold by *T. Sowle*, in [illegible]-Hart-Court in *Gracious-Street*. 1696.

BIBLIOTHECA BODLEIANA

A Modest Account
FROM
ENSYLVANIA,
OF THE
Principal Differences
BETWEEN
George Keith,
And those of the People called
QUAKERS,
From whom he Separated.

SOme Assertions and Expressions touching Points of Doctrine, being agreeable to the Writings Faithful Friends and Brethren, as the Writings of *G. K.* himself, h some Observations thereon, writhere, and proposed to the Consideon of *You* that differ with us about

Doctrinal Points, and yet profeſs
ſelves to be at Unity with all Faith
Friends and Brethren in all parts of
World, both in Spirit and Doctri
that you may candidly and impart
conſider thereof, and by which
may ſee clearly how *G. Keith* is con
dicting not only himſelf, but alſo Fa
ful Friends and Brethren, in ſev
Points of Doctrine, but eſpecially a
one part of that you call the main
ter of Controverſie. Alſo ſe
Reaſons offered to ſhew that *G.K.*
ſigned either to conform Friend
ſome New Matter, or elſe to ſep
long before he took the occaſion a
W. S. and *T. F.* wherein his Inſin
is manifeſt in pretending to be
with all Faithful Friends, both in
rit and Doctrine.

Here is alſo ſhewn my ſence of
Confuſions about the Reſurrec
with ſome Remarks upon the
nick-Makers accuſing Friends for
ſecuting their Brethren.

Unto which is added, A very
way and means propoſed by *G.K.*
ſelf, to bring the Differences a
Chriſtians, in point of Judgment, to

ompaſs: With ſome Obſerva-
nd Queries thereon, &c.

Note, I have been careful to cite the Book and Pages of the following Paſſages, by which it may be ſeen (though for brevity's ſake I have not ſometimes taken in the whole Paragraphs, yet, as is premiſed in the Title) it is nothing but what is agreeable to them.

---

he Firſt place then, As concern-
one part of that which you call
ain matter of Controverſie with
wit, Of the univerſal neceſſity of
Knowledge and Faith of Chriſts
h and Sufferings without us, to
tion, as by your Books, *Plea of*
nocent, page 17. and *Some Funda-*
l Truths, &c. page 14. appears:
you may ſee what *R. Barclay* and
have laid down in this matter,
it,

R. Barclay's Apology, page 50.

As the Light, and Grace, and S comes to be received and not refu works the Salvation of all, eve those who are ignorant of the D and Sufferings of Christ.

G. K's Light of Truth, &c. pag 12.

Who receive him in his Inward ing, and become subject to him, re the benefit of his outward Comin ceive the benefit of his Sufferings Death, his Sufferings and Death is

But that the expreſs knowledg

Page 6.

belief of his taking on him the of a Man, and his Obedience an ferings therein, is of abſolute nec unto Salvation, ſo as none could ved without the expreſs know though it was never revealed to *This I deny*; and how canſt thou it by Scripture?

For why may not the bene Chriſts taking on him the Form Man, redound unto many who do expreſly know it, even as a di Perſon may receive benefit of a applied to him, though he has n expreſs knowledge of all the and ways how, from firſt it hath been prepared? And as many have ſuffered hurt throu

dience of the First Man *Adam*, ave not known expresly that ch a Man was, nor the manner Disobedience; so even why may ay receive benefit through the nce of Christ in the Outward, ave not known expresly his Out-coming and Sufferings? Other-*Adam*'s Disobedience was more ul for Mans Destruction, than edience of Christ was for his Sal-

ain, *G. K.* frames an Objection, swers thus: *G. K.*'s Universal Free Grace of the Gospel, page 116, 117.

st. This Light cannot discover rth, Suffering, Death, Resurre- and Ascension of the Lord Jesus , in the Outward, the knowledge ich is essentially necessary to Sal-n.

o which *G. K.* concludes his An- after this manner: That the Un- ers that had not the Scriptures n he) neither know him nor the ptures that testified of him, being from his inward appearance of his Light in their hearts, which would discovered both him in the Out-d, and the Scripture's Testimony of

him: But that the knowledge of [illegible] as in the Outward, to be of necessity Salvation, *We Grant not.*

Edw. Burrough's Works. p. 54.

Secondly, As concerning the sufficiency of the Light, without some [illegible] else (that you have made such a [illegible] about of late.)

There is a Light in every Man [illegible] cient of it self to bring Eternal [illegible] and Salvation.

G. K. is Refutation, p. 38, 39.

It is a real degree of Blasphemy [illegible] say, This Light cannot make Satisfaction for the Sins that are past, nor [illegible] into Evangelical or Gospel Truths, [illegible] give Eternal Peace and Salvation.

G. K's Light of Truth, p. 113.

We believe and acknowledge [illegible] who was manifest in the Body of [illegible] to be the true and only Christ and [illegible] viour, as manifest in us, (mark) (As [illegible] nifest in us.)

The Light within is God and Ch[illegible]

G. K's Heresy of Hatred, p. 14. G. K's Light of Truth, page 8.

Here with open Mouth thou spe[illegible] against our Principle, the Light [illegible] Enlightens every Man that comes [illegible] the World, being the true Christ [illegible] only Saviour, Mediator and Redeem[illegible] and that there is not another. And [illegible] Man is to heed and be joyned to [illegible] Light, as that which as it [illegible]

so is able of it self to redeem him, becomes obedient thereunto.

Thou sayest, This Doctrine declaring Light and Power and Spirit within, Christ the only Mediator and Sa-, asserts another Christ, another our, than him, Jesus Christ of *Na-*, who was born of the Virgin *&c.* But (saith *G. K.*) if thou indeed for this Mystery Christ him, as he is the Seed, the Light, Power and the Life, thou wouldst say this asserts another Christ, *&c.* God and Christ can do all things, and God and Christ are in all Men.

Ibid. p. 8.

G.K's Refutation, p. 32.

Thirdly. As concerning Christians Preachers being Magistrates; you see what *E. B.* and *G. K.* says, Such we would have to Reign Rule for the Lord, Exercising and cuting Righteous Judgments by the of God (saith *E. B.*)

Edw. Burhough's Works, p. 75.

This is our Faith, That Magistrates Preach (*saith* G. K.)

G. Keith's Looking-Glass for Protestants, p. 10.

Fourthly. G.K. concludes concerning Christ's Body now in Heaven, thus.

It being *no more a Body of flesh, blood bones, but a pure ethereal or Heavenly*, like unto which the bodies of the

G. Keeth's Way cast up, page 113.

Saints

Saints are to be at the *Resurrection*
K's *Way cast up*, p. 131.

W. Penn's Reason against Railing, p. 124.

Fifthly. Concerning the Resurrection of the Dead, *William Penn* For our parts, a Resurrection we lieve, and that of Bodies too, Eternal Life; what they shall be, leave to God, who will give every a Body as it pleaseth him; and *Fool*] belongs to the unnecessary me

And his Key.

It is enough that we believe a Re rection, and that of a Glorious and corruptible Body, without farther cities.

G. W. Life and Light of Christ, Book 64.

But to tell of these bodily Eye be made Spiritual, and then of God with them, and that they be so Spiritual, and yet be the they are for Matter and Substa this is a strange Doctrine, and which we could never have demo strated from any Maxim in Divi nor yet from any general Rule in P losophy.

G. K's Presbyterian and Independent Ch. c. 8. p. 229.

That we deny the Resurrection the Dead, this is a most false Charg which they can never prove; but cause we deny their Carnal Co ceptions (meaning the Professors) of

Reſur-

ction, and hold us to Scripture (which is most safe) therefore have so belyed us.

Flesh that is Mortal, Gross and corruptible, *is not the Flesh* that shall be in Immortal and Incorruptible. G. Keeth's Testimony against the false and absurd Opinions, &c. page 10.

Friends, do but consider the Expressions and Assertions, and are One with all Faithful Friends parts of the World, both in Spi- Doctrine, and are in dear Unity them, and if you faithfully be- your Faith doth well agree with , and that yours is the Real, and Upright Faith, as hath been ed by the most Sound, Ancient, Present Friends, called (in scorn) kers; I say, if you are thus One them, as in the Book called, *Some ons*, &c. you positively say, you ; nay, if you are but one with *G.* himself in what he hath written, as points of Doctrine; or if *G. K.* him- be but consistent with himself (as boasts he is) then surely these things ing sincerely considered by you, I see reason you have to to differ with us out the Doctrines aforesaid. But that you Page 17. and 28.

you are not One with them, and t
G. K. is not consistent with (bu
manifest contradiction against) him
about it, methinks may easily be m
appear by what follows, *viz.* by c
paring the former Assertions with
other Books, *&c.* as thus;

R. B's Apology, p. 90. First, If all be saved who rec
and not resist the Light, Grace
Seed, though they are ignorant
Christ's Death and Sufferings, ho
it, that none are saved who are fait
Improvers of this Light and Grace,
without the Faith and Knowledge
his Death and Sufferings? Now p
consider, whether you are One w
that Faithful, Ancient, and So
Friend, *R. Barclay*, or no, in this m
ter? Again,

G. Keith's Priest and Independent visible Ch. &c. p. 133. Secondly. If the expres Knowle
of Christ becoming Man, and Suf
ing, *&c.* was positively deny'd to
of necessity to Salvation; how is
now that he saith, That expres Kno
ledge *is indispensibly* necessary to Sal
tion, or Perfect Justification?

Since the Knowledge of him in t
Outward, in another Book, was th
not granted to be of necessity to Sal

ow is it that he does not only
, but furiouſly quarrels with
about it, and confeſſes it him-
be a main matter of Controver-
Friends here, as aforeſaid?

now to conclude this Head, I do
That many are, or may be ſaved,
are ignorant of Chriſt's Death
Sufferings, according to *R. Bar-* His Apolo-
clay, and yet that none are, or can be ſa- gy.
but ſuch who have the Knowledge
Death and Sufferings, according
K. who ſaith, He doth not con-
R. Barclay; as alſo that the ex- Truth and
Knowledge of him in the Out- Innocency,
is of neceſſity unto Salvation, page 17.
ding to *G. K.*'s late Books, and
the expreſs Knowledge of him, as
Outward, is not of neceſſity to
ion, according to his former
s; and yet that he does not con-
himſelf, nor *R. Barclay* neither,
ſe matters, is ſuch a Riddle, that
now not how to unfold.

Fourthly, Seeing according to thoſe
ful Friends, *Edw. Burrough*'s and
Fiſher, the Light is ſufficient of
; how is it that you are or can be
with them, to ſay, it is not ſuffi-

cient

cient without ſomething elſe? &c. (according to *G. K.*) it is Blaſphemy ſay, this Light cannot make Satisfaction for the ſins that are paſt, give Eternal Peace and Salvation? ſurely, by the Rule of Contraries, Light can do theſe things; how then it not ſufficient without ſomething elſe?

Fifthly. Again, ſeeing (according to *G. K.*) he is not only the true Chriſt who was manifeſt in the Body of Fleſh, but alſo, that he is that only Chriſt (as manifeſt in us) how is it that he that is manifeſt in us, is ſomething elſe, then he that was manifeſt in that Body of Fleſh, ſeeing, in both reſpects, he is ſo confeſſed to be the true Chriſt and Saviour? And ſince the word [only] is alone, and admits of nothing elſe.

Sixthly. Seeing it is our Principle which (*G. K.* ſaith) *Robert Gordon* with open Mouth ſmites againſt, *viz.* That the Light is the true Chriſt or our Saviour, Mediator and Redeemer, and that there is not another; and that, as it condemns, ſo is able, of it ſelf, to ſave and redeem, as Man becomes Obe-

hereunto: Now I ſay, if this
e able *of it ſelf*, to ſave and re-
s Man becomes Obedient there-
ow is it, that it is not ſufficient
without ſomething elſe? His
riſon of ones ſaying, (*John*
's) not being a Man without
l, denies him not be a Man,
o much to reach the matter; for
eſtion ſhould not be, whether a
e a Man without his Soul, be-
the Queſtion is not, whether
e Chriſt without the Man
? But, whether the Man Chriſt
me ſomething elſe beſides Chriſt?
ſaith, the Light is Chriſt, but
n Chriſt is ſomething elſe--- But
e ſuch Compariſons.

enthly, Seeing *G. K.*'s Anſwer to
rdin, implies, that the Light,
and Spirit within, is Chriſt the
Mediator and Saviour, and that ſo
ert, is not to aſſert another Chriſt
Jeſus of *Nazareth*, &c. Then
Jeſus of *Nazareth* cannot be
thing elſe than the Light, Power
Spirit within; becauſe Jeſus of
areth is the only Chriſt, Mediator
Saviour; and ſo is the Light,

Power

Power and Spirit within acknowl
to be--- And if the ſame, then no
thing elſe.

Eighthly. Seeing (according to G
the Light within is God and Chri
yet not ſufficient without ſome
elſe; is not this as much as to ſay,
and Chriſt is not ſufficient wi
ſomething elſe, or ſomething be
For ſo he ſaith, the word (elſe) ſig
And how it is then ſaid in *Hoſea* c
4. *Thou ſhalt know no God but m*
there is no Saviour beſides me? W
is now (the ſomething elſe?)
whereas he owns the Light wit
be Chriſt in expreſs words, but by
(ſomething elſe) he ſaith, he mea
Man Chriſt; doth not this imply
Chriſts, *to wit*, Chriſt one thing,
the Man Chriſt ſome other thi
ſomething beſides Chriſt? But
though we cannot yield to G.
theſe his Terms, that the Light
able of it ſelf, and conſequently,
God, by *G. K*'s own words, who
the Light is God, is not able to
becauſe we believe, beſides him t
is no Saviour; yet we do not in
leaſt queſtion, but dearly own and
knowl

wledge and believe the way and
s that the Lord was pleaſed out of
infinite Love and Good Will to
kind, to take, in order to redeem
rom Sin and Death, as ſending his
begotten Son into the World, not
as a Light to ſhew us the way we
d go, and a Spirit to convince and
ve us of our Sins, and enable us
ft the Act thereof; But alſo as
, in the prepared Body to offer up
lf a moſt acceptable Sacrifice for
ins of the whole World; Which
ing the Lord was pleaſed to accept
d by his Spirit and Power it is
effectual for the Reconciliation
alvation of all thoſe that repent
eir Sins, and truly believe in his
e: And that God doth not ſave
without reſpect to that great Offer-
we all grant, and truely believe:
s G. K. ſaith, The Lord having Light of
ned it ſo to be, how can or dare Truth, p. 61.
y therefore, That he was or is not
ent by his Light, Power, and Spi-
to ſave, without ſomething

rely this ſeems to me too preſum- Acts 2. 22.

 pturous

pruous an Expreſſion; For was
Body prepared of God? And
was done in it, is it not ſaid, G
it by him?

So that the ſcruple with us is
the leaſt what God hath done,
do for loſt Man, (as *G. K.* of
geniouſly words it) by alter
ſtate of the Controverſie, whi
was, *What God or Chriſt hath*
us, nor *of the Way and Means*
taken to Redeem us, according
recorded in the Holy Scripture
What He by his Light and S
ſufficient to do: For we ſay, H
God, can do as he pleaſeth, e
is he God Almighty and Omni
Therefore let us not undertake
as if there were any thing that
his Light, Spirit, and Power, is no
cient to do; and we need not
any longer about it.

Ninthly, If, according to that
ful Friend and Brother, *Edw*
roughs, That *We* (meaning th
kers) *would have ſuch to Reig*
Rule for the Lord, Exerciſing a

Righteous Judgments by the Spirit od: Then muſt it not be ſuch o are lead by the Spirit of God? if ſo, then Sons of God: And ly, as *Edward Burroughs* ſaith, ſuch of us.

Now how does your Faith agree h his in this matter, that ſay, No riſtians can Rule?

nd if it be our Faith, (as G.K. ſaith) That Magiſtrates may preach, ſurely it is our Faith that Preach- may be Magiſtrates.

gainſt which Practice it ſelf, G. K. (all of a ſudden) very Unmanly; well as Unchriſtianly, appeared; oſing Friends to the World in Print t it, without ever admoniſhing before-hand of it: For was not his place to have done, when he koned himſelf an Elder in the urch among us, as well as that he a Neighbour inhabiting in the wn among Friends, that then were place of Government?

But (which is moſt to be obſerved) at inſtead of reproving them for Re- ing a Sloop, (for which Act he has

ſince expoſed them) or admoniſhi
about it, he comes to them and Co
mended them for what they did, a
ſaid, It was very well done, &c.
Methinks you ſhould conſider t
things.

But to the matter, How it ſhould
our Faith that Magiſtrates may pre
according to G. K's former Doctr
and yet againſt our Faith that Pre
ers ſhould be Magiſtrates, accordin
his latter Doctrine; and yet that t
is no Contrariety between his pre
and former Doctrine (as he ſaith t
is not) is ſure too hard to reconcile.

Tenthly, Since, according to G
expreſs words, *Chriſt's glorified Body*
in Heaven, is no more a Body of F
Blood, and Bones; but a *pure, ethere*
Heavenly Body, like unto which the
dies of the Saints are to be at the R
rection, as before; and that we fro
believe that one Mediator between G
and Man to be the Man Chriſt Je
according to the expreſs Teſtimony
Scripture; and that he ever lives
make Interceſſion for us according to

of God; ſo we deſire to reſt ſatis-
therein, without aſpiring to attain
gh things beyond our reach; or (as
d ſaid) *Not to exerciſe our ſelves in*
too high for us,

Eleventhly, Concerning the Reſur-
ion, ſince it is enough, according
hat Faithful Friend and Brother,
iam Penn, That we believe in
Reſurrection, and that of a Glo-
s and Incorruptible Body, with-
farther Nicities: And if in Spi-
and Doctrine you are one with
herein, why then do you obtrude
Queſtions upon us, *Shall the ſame*
riſe? Or, *Shall any thing of this*
riſe?

At the Bank Meeting-Houſe in the 4th Month, 1693.

But ſeeing it is ſafeſt in this, and all
er matters of Faith, to keep to Scri
re-words, according to J. C. why
n would not our Faith be taken,
hen ſo often offered, to be delivered in
e very words of Scripture? But
ore of this hereafter.

I ſhall now ſum up, in ſhort, ſubſtance of ſome of the aforeſaid Paſſages, *&c.* wherein he is, to me, clearly inconſiſtent with the Doctr of Faithful Friends, as alſo greatly contradiction to himſelf; as well that he is guilty of ſtrange Abſurd therein, which take as followeth, o

R. Barclay. Men may be ſaved who are ignor of Chriſts Death and Sufferings.

The Places cited before. None are ſaved but who have knowledge of Chriſts Death and Suf ings.

The expreſs knowledge of his Suf ings and Death, as Man, in the ward, is univerſally neceſſary to S tion.

The expreſs knowledge is not u ſally neceſſary to Salvation.

The Light is ſufficient of it ſelf.

The Light is not ſufficient wi ſomething elſe.

The Light is able to ſave and r of it ſelf.

The Light is not ſufficient wi ſomething elſe.

The Light within is God and Christ.
The Light within is not sufficient
hout something else.
The Light, Power, and Spirit within,
Christ the only Mediator and Saviour.
The Light is not sufficient to save,
hout something else.
It is our Faith that Magistrates may G.K. A Testimony, &c. p. 3.
ach.
t is our Faith that Preachers may
be Magistrates.
That which rises is the Corruptible, Truth Advanced, page 118.
t puts on Incorruption.
That which rises is a pure noble part,
t consumeth not, nor corrupteth.

Note, now, pray Friends, and consi-
, how does your Faith well agree
ith the Faith of all faithful Friends, in
parts of the World? And how incon-
tent is *G.K.*'s Faith and Doctrine,
rely the impartial among you may ea-
y discern. But again,

It is a real degree of Blasphemy to say, Refutation, page 33.
he Light cannot make satisfaction for
he sins that are past, nor give Eternal
eace and Salvation.

But the Light is not sufficient w
out something else.

The Light or Principle in Man
God, can do all things.

But the Light is not sufficient to
without something else.

And now notwithstanding, th
tences *G.K.* hath made for this Se
tion, was for want of having
against 2 Ancient Ministers, with
other Reasons in his Book called,
Causes and Reasons, &c. Yet whe
call to mind the many expressions
he hath uttered to several Friends,
distinct Discourses with them,
some passages that are dropt here
there in his late Books, we cannot
conclude that he did either inte
conform Friends to some Doctrin
which, by what follows, the 12
lutions may be supposed to be no
least in his Eye, or else to separate
them; Some of which Passages
Expressions from whence we so
clude, are to this purpose as follo
viz.

Becauſe in this Catechiſm he con- 1ſt. G. K. p. 8.
ides, That the Sons of the firſt Co-
nant cannot periſh, though they die
that State; and yet the State of the
ond Covenant being abſolutely ne-
ſary for them to Witneſs, is in order
the perfecting their Salvation. Page 10.
en I ask, When muſt they obtain
t ſecond Covenant-State, if they
without it, unleſs they come again,
ing, in the Grave there is no Repen-
nce?

And in another Book he ſaith, That G. K's Preſ-
en have been in a State of Salvation byterian In-
d Acceptance with God, who have dependant,
had the Myſtery of Chriſt's Death p. 115.
d Reſurrection made known unto
m, and ſurely theſe Men continuing
hful to what they had received,
en ſaith he, they could not periſh.

And in another Book he ſaith, They Refutation,
uld not periſh, though they died in page 4.
t State.

Now I ſay, If they could not pe-
ſh, though they died without Faith
d Knowledge, and yet that Faith
d Knowledge is abſolutely neceſſary
perfect their Salvation: I again
ask,

ask, Where must they have that
and Knowledge, unless they
gain to receive it? And if they
G. K's Presbyterian and Independent visible Ch. c. 8. p. 259. what will then become of that
brought by G. K. against the
England Professors, arguing for
Perfection in this Life, *viz.* Eccl.
13. where it is said, *As the Tree*
so it lies. Now according to this
brought by G. K. himself, if an
nest *Indian*, or poor Infant, die
without that outward Knowled
they must lie. And then if they
not be perfectly saved without it,
their lying must be but as Souls
in part, and that to be their Sta
ever; because, as they fall, so th
Page 100. Again, his strange way of expr
himself in the aforesaid Book,
he saith, God hath given sufficie
all Men, whereby they may be
one time or other [before the end o
World.]
Pretended Antidote, p. 98. And in another Book he saith,
soever is not saved one time or
before the end of the World, th
and fault is in themselves, &c.
more might be instanced, whi

notice of elſewhere. But now, what he hath ſaid to Perſons.

Becauſe he told *Ebenezer Slocam* of *Iſland*, as he affirms, to this pur- That it was God's great Mer- the *Jebuſites*, *Amorites* and *Hittites* ll, in that he deſtroyed them ſo at once by the *Iſraelites*, for by ſo doing, their Souls might be er come into the Bodies of the Children, and ſo conſequently be- the ſooner to be Members of the ble Church, *&c.*

Becauſe he told *John Delaval*, as he ned, That he believed, God would upon him to Preach the Doctrine the Revolution of Souls, for gh he hath denyed it, yet we have n to believe *John Delaval* before , becauſe we know he hath denyed , what he hath ſpoken to other ſons.

Becauſe he told my ſelf and *John De- al*, That there were not above ſix ends in the World that Preacht rift aright, which he hath ſince de- ed.

Becauſe

Becauſe he called *George Fox* a
Gentile Preacher; which he alſo
nyed, till *Jedediah Allen* proved it
him at the Bank great Meeting,
7th Day of the 4th Month, 169

Becauſe he told *John Wilford*,
Friends were not the People, but
there muſt come another People.

Becauſe he told *John Kinſey*,
if he could but get a Company to
by him, he would leap over them
ſtood in oppoſition againſt him,
many Straws.

Becauſe with ſome Diſguſt he
with *Margaret Beardſley*, in diſc
with her, he ſaid after this manner
promiſe you, if you ſerve *George*
ſo, *George Keith* will leave you,
then you ſhall wander about for
of Knowledge, and ſhall not find

Surely now Friends, theſe
conſidered impartially by you,
can you think *George Keith* ſin
when he ſaith, he is in dear Unity
all faithful Friends and Brethren
parts of the World, both in Spir
Doctrine; and can he be ſincere

his laſt Anſwer to *Cotton Mather* For now he ſaith, We are Unbe-s, Hereticks and holders of falſe rine: But then he ſaid, he did nly know us and our Principles, etter than *Cotton Mather* and all ethren, but ſolemnly challengeth at the ſame time, to give him but ingle Inſtance of any one funda-al Article of the Chriſtian Faith ed by us a People; or by any one ur Preachers or Writers, as gene-owned or approved of by us.--- far *George Keith*, in Praiſe of the ers Doctrine, and that from the Reaſon, he ſaid, He had to know , by the near intimacy he hath had them, not only in *Europe*, but hese divers years (ſaith he) in *Ame-*

bſerve this, his Praiſing our Do-ne, was Printed few Months (if) before he ſeparated from us, un-pretence of our being Hereticks, believers, and holders of falſe Do-ne.

Now

Now is it not ſtrange, that ſ
great Body of People, hereaw
leaſt, ſhould be ſo ſoon degenera
point of Doctrine, eſpecially a
muſt needs be, if we are ſuch He
and Unbelievers as he renders
be?

But now a little concerning t
mour he hath made of late a
Friends in his Books for their d
(as he falſly ſaith) the Reſurrec
the Dead. For my part, I really
it had been better he had kept
more cloſe to Scripture in it, as
more conſiſtent with himſelf ab
before he had gone about un
quarrel with us concerning it.

For I muſt needs ſay, I can
how he can reckon himſelf co
with himſelf in this matter, if
rioufly conſider what follows.

A Teſtimony againſt that abſurd Opinion, p. 3. For whereas he ſaith in one where he goes about to demo what part of a Man's body ſha ſaith he, That which riſeth, Mortal that puts on Immortali the Corruptible which puts on

ption: But in another place he
h, The Fleſh that is Mortal and
rruptible, is not that Fleſh that ſhall Ibid. p. 10.
raiſed up Immortal and Incorrup-
e. And in another Book he ſaith Truth ad-
that which riſeth, That it is a pure vanced, &c.
ble part, that conſumeth not, nor
rupteth--- Now I ask, If that which
s be the corruptible, how is it that
which riſes is incorruptible and
rupteth not again?

Whereas he ſaith from *Phil.* 3. 21. Ibid. p. 10.
ere the Apoſtle ſaith, *He ſhall change*
vile bodies, &c. Now (ſaith *George*
th) It is clear from this, that the
nge is not a Commutation of one
ng for another, but a Tranſmutation
m one thing to another, even as the
l when Sanctified, is the ſame for
ſtance, as it was before the filth of
, &c. was ſeparated from it; and
Aſhes or Sand is turned into Glaſs,
d yet the ſame for Subſtance as be-
e: Now as he is proving this as a
ng yet to come, he ſaith, The bodies
the Saints remain low, weak, mortal
d corruptible, and not made like to
hriſt's Glorious body, till the Reſur-
rection

rection of the Dead; importing
then will be the change (meant
Text) of this low, weak and co
tible body into an incorruptible
Then I ſay, How is it that the
That the Fleſh which is Corru
is not that Fleſh which ſhall be
up Incorruptible; and yet, that
Text muſt mean, That this Vile
Corruptible, muſt be changed
Incorruptible? But if the Corru
be laid aſide, and that which co
eth not, but is ſeparated (as he
in about a years time, more or le
laid by Divine Providence in ſom
tain inviſible place till the R
rection: How then doth it recei
change meant by him in the Te
the Reſurrection? *viz.* If it be
ruptible before the Reſurrection
he ſaith, It corrupteth not) and
change muſt be a Tranſmutation
one thing to another; muſt it not
needs be, from an Incorruptible
to an Incorruptible body? And
change is that?

if it be a Tranſmutation, what which is Tranſmuted? It cannot e Noble and Pure part, becauſe poſtle ſaith, *It is our vile Body*: cording to *George Keith*, it can- that which corrupteth, becauſe th, That which riſeth corrupteth Now whereas he goes about to ſtrate the matter of the Soul's the ſame for Subſtance as it was its being purified from ſin, *&c.* ſo of Aſhes and Sand being the for Subſtance (when made into) as before, and ſuch like.

w to me this is very ſhort of the ; for, as for the Soul, it was a al Subſtance in its ſelf, before ſanctifying, as after; (ſo is not the) ſo that ſuch a change is ſurely a Purification than a Tranſmuta- even as the waſhing of a body ared with Dirt, when cleanſed, urification, and not a Tranſmu- .

d as for Aſhes and Sand, it is ſtill Temporal and Corruptible Na- after it is Tranſmuted into Glaſs, ll as before: So that unleſs he

could demonſtate how a Natural
ruptible Subſtance, (as ſuppoſe
or Sand) can be turned into a Sp
and Incorruptible One, and yet
ſame for matter and Subſtance as
before that change: All that I
hath ſaid, is (to me) far fro
Ibid. p. 114. 113. 117. Matter in hand: Again, if the
part (which he ſaith, is called by
Corruption) is not proper to M
Man (as he intimates) nor no
part of Man's body, and the
part corrupteth not; then no
part of Man's body, nor nothi
Man, as Man, corrupteth; How
is it ſaid of *David*, *That he ſlept*
Acts 13. 36 *his Fathers and ſaw corruption?*
Rom. nothing that is proper to Man, as
corrupteth; How is Man in
ture called corruptible Man?
Job. how is it that *Job* ſaid in his
have ſaid of corruption, Thou
Father, and to the Worms, Thou
Siſter? Again, whereas he
(ſpeaking of the Principle or
ſtance of the body, which he ca
Truth advanced, &c viſible part) Though the Man
(ſaith he) may eat the groſs p

s body, yet that more ſubtle and
ble part, they cannot eat: Now
is this, but to ſay, they may eat
s body, but they cannot eat the
nce of Man's body? And is
is as contrary to that common
ſtanding God hath given Man to
of, and diſtinguiſh things by, as
Popiſh Doctrine of Tranſubſtan-
n?

the Papiſts ſay, Though as to
Senſe, they eat the very Bread,
ing the very colour, the ſmell, the
and ſhew of Bread, yet the Sub-
of Bread they eat not: So *G. K.*
. That though Man-eaters may
e viſible part of Man's body,
h is ſeen with the outward Eyes,
e Matter and Subſtance of Man's
they cannot eat; What ſtrange
ine is this? And if any ſay,
s that are impoſſible to Man, are
le with God; ſo ſay the Papiſts
eir Doctrine of Tranſubſtantia-

ow to conclude this matter, I do
Though the Scripture is very plén-
of Teſtimonies and Proofs of the

Reſurrection of the Dead, and
according thereunto, we firmly be
there ſhall be a Reſurrection both
Juſt and of the Unjuſt, the
Eternal Life, the other to Con
tion; and that herein it is, th
exerciſe our ſelves to have a Con
void of offence towards God, a
wards Man: And that, if in th
we have hope only, we are of all
moſt miſerable: Yet I ſay, t
we firmly believe this accordi
Scripture; we do not think it a
ſary buſineſs to be curiouſly pry
to the manner of it, neither do w
the Primitive Chriſtians come t
expreſs Reſult about what their
ſhould be. For,

Firſt. If it was the common
of the Primitive Chriſtians, Th
very ſame *Matter* and *Subſtance* o
corruptible body, ſhould be th
that is raiſed, why ſhould any (a
themſelves eſpecially) have ask
a needleſs Queſtion, as [*With wh
dy do they come?*]

Secon

condly. But then ſuch a Queſtion
asked, would not the Apoſtle
you (who was ready to give every
an anſwer of the hope that was in
have anſwered more to the mat-
and ſaid, *Thou Fool*, what doſt
ask that for? Inaſmuch as it is our
on belief, that it is the very ſame
for Matter and Subſtance, which
ed in the Grave: The Matter
ubſtance whereof being, in com-
nception, the ſame Fleſh, Blood
ones. But inſtead of that, ſaid
hou Fool, that which thou ſoweſt,
quickened except it die: And thou
not the Body that ſhall be: So that
Grain ſowed in the Field, is not
ened except it die; So Mankind,
whom, through the envy of the
l, came Death) being ſown in the
of the World, as unleſs he firſt
to die unto ſin, is not quickened
aiſed to the Life of Righteouſneſs
in this World; ſo nor until he
e to die the bodily death, is he
d to the State of Glory with ſuch
iritual body as it ſhall pleaſe God

to give in the World to come:
ſo that which is ſown, is not q
except firſt it die.

Thirdly. Becauſe, as to what
it ſhall be, he anſwers in the N
to wit, That which thou ſow
not that body that ſhall be, b
Grain, *&c.* and then conclude
God gives a body, as it pleaſe
and yet to every Seed its own
ſo that none ſhall be inveſted w
thers body, but its own prop
a Spiritual body, and ſuch a on
ſhall pleaſe God to give; with
good pleaſure I deſire my Soul m
ſatisfied in all things (as long as
a Being) *viz.* Concerning what
he will be pleaſed to give at th
ſurrection of the Dead.

Now Friends, methinks you
eaſily ſee what a ſtrange *Babel*
is a building.

And why was not the *Almanac-*
ker ſo Ingenious and Impartial, ſ
would needs be doing and m

hings ſo impertinent to an *Alma-*
nd inſtead of ſuch ſilly idle ſtuff
re puts in, to have taken notice of
of the confuſed work which *G.K.*
ade of late amongſt us alſo; but
rue ſaying, *Prejudice blinds Men.*
ow farther, as to the *Almanack-*
, I ſhall take a little notice of the
e makes therein concerning ſome
rs at *Philadelphia*, who (he ſaid)
ted their Brethren about a Re-
difference, *&c.* A high Charge,
oner ſaid than proved: For all
that are brought before Magi-
and Courts, are not ſufferers for
ion, though true it is, Men on
e hand may be Petſecutors for
ion, and yet pretend other mat-
r their doing ſo; on the other
, Men may be Abuſers of Chri-
Liberty, by doing things under
ce of Conſcience and Religion,
hich the Magiſtrates may be Juſti-
both to call them to an Account,
(if occaſion be) to puniſh them for
This ſurely *G. K.* will not deny;
oth not he himſelf, (in his late
wer to *Cotton Mather*, when ſpeak-

ing of a Woman that went
ked into a Publick Assembly) sa
we (meaning the Quakers) al
that any such Practice doth
Corporal Punishment, and that
served much more punishme
Imprisonment for it; yet this
pretended Religion for what
Now admit the Magistrates h
been full as bad in other matters,
have rendered them to be, y
would not justifie them in abu
them, in those matters for whi
were called to an Account; no
ever read, that I can remember,
any were Recorded as Suffer
Conscience sake, when it was
busing and belying of Magistrate
in Print and otherwise, as these
Philadelphia, Printing that the
strates not only countenanced the
ing of Men to fight, but also gave
a Commission so to do, Signed by
Justices of the Peace, whereof on
a Preacher, and that the Worldly
vernment was here engrossed by
Ministers, in all which are these
hoods against the Magistrates.

Appeal from the 2d. &c. p. 7.

first. That they Signed a Commiſ-
to fight: This falſhood was of
bad tendency, thus to Print abroad
the World, That the Magiſtrates, and
Quakers too, ſigned a Commiſſion
ight, for this is more than they had
ver to do, being Civil Magiſtrates,
that Power was given by the King
none but the Governour, his Cap-
s or Officers; ſo that they might
e been called to an Account for it,
rendered ridiculous to the World
ut it.

The ſecond falſhood was, That it
s Signed by three Juſtices of the
ce, whereof one was a Preacher;
hereas it being but a Warrant of the
e and Cry, Signed but by two Ju-
ces, and neither of them a Preacher.
The third falſhood was, That the
niſters here had ingroſſed the World-
Government, for there were many
at were not Miniſters, nor Quakers
either, then in Government: And
oth not the *Almanack Maker* ſay him-
lf, That there were then Juſtices
ho were not Quakers? Conſequent-
y the Government was not ingroſſed
y them. Neither did I ever read,
That

That any were Recorded as S
for Conſcience ſake, when it w
falſly inſinuating againſt Magiſt
as, That one ſhould be carried to
Drunk, and another to be as D
that he could ſcarce get over the S
ſide he was in, and that he Wage
Horſe with *John Slocam*, but b
Drunk, the ſaid *Slocam* would not
the advantage of the Wager a
him. Now though he may ſay,
was but by way of *Query*, ye
inſinuate ſuch groſs and falſe
eſpecially againſt Magiſtrates, th
by way of *Query*, ſurely is not ju
ble: For as *Will. Penn* ſaith in his
little Book, *It were intollerable to*
Miniſter of State, if every body m
Accuſer and Judge: *Let therefore* (
he) *the falſe Accuſer no more eſcape u*
amplary puniſhment, than the guilty
niſter; *for* (ſaith he) *it prophanes G*
vernment, to have the Credit
Leading Men in it ſubject to vulgar
ſure, which is often ill grounded; be
whatever he may ſay concerning *Q*
rying, he concludes his Letter more
remptorily than ſo, ſaying, *Let theſe*
ons be alſo condemned (meaning as w
as *G. K*'s Actions were.)

Again, I never read that any were corded as Sufferers for Conſcience , for being either publiſhed by hority as a perſon publickly reviling Governour, calling him, Impudent , telling him, he was not fit to be vernor, and that his Name would k, &c. Or for being called to an unt for expoſing the Reputation of dge, Printing him to be an Igno- Preſumptuous, and Inſolent Man; alſo for falſly accuſing another Ma- rate, of putting his hand under Wo- s Petticoats bidding him go home is Whores: This or ſuch-like ſtuff the matter they call a Religious Dif- nce, or Religions Diſſent, for which are called to an account: And ly in vain it is, as well as that it is culous, to ſay theſe things were not e or ſpoke againſt them (as Magi- tes:) For if that might be allowed, ht not Magiſtrates at any time be ſed at the pleaſure of every idle per- , and then come off with the like enſe? More might be ſaid about ſe things, but my chief intent at this e is to ſhew his inconſiſtencies in ctrinal points, that it may be ſeen,

he

he is not a Man of ſuch a ſound
ment, nor of ſo true a Spirit
as ſome have taken him to be.

For though a man may have
read Prophecies and Chronologies
cerning things paſt or to come,
may by comparing things and time
with another (which may be uſe
its place) ſpeak or write his ſenſe
and that ſometimes it may accord
ſo come to paſs; yet ſuch a man
be of a wrong Spirit for all that, as
Matth. 2. *Jews* were; for we read, when C
was born, *Herod called the Chief P
and Scribes of the People together, to
of them where He ſhould be born?* Wh
dily and rightly anſwered, *In Bethl
for thus it is written, &c.* yet we
that it was the Chief Prieſts and Sc
conſulted how they might kill him
was the Scribes that mocked him
was the Scribes that ſaid, *He cas
Devils by Belzebub the Prince of De
in ſhort, it was the Elders, C
Prieſts and Scribes that rejected
and cauſed him to Suffer, notwith
ding it was the Scribes could tell ſo
where he ſhould be born. Then a
may not there be much Erring in

in taking of Prophecies with a too literally, as the People did, Christ told them of his being lift-: Now the Scriptures ſpeaking of *being a Prieſt for ever*; ſay they, *ave read in our Law, That Chriſt for ever; and how ſayeſt thou. The Man muſt he lifted up?* Imagin-at the Scripture meant he was to ue for ever in Perſon among them. ubtleſs from ſuch kind of Miſtakes that they imagined the *Meſſiah* to redeem them from outward ge and Subjection: For whereas ad that *the Government was to be his Shoulders*, and that he was *to the Nations with a Rod of Iron*, and *Reſtorer of Paths to dwell in*; ſo imagined this Reſtoration to be outward Bondage, as aforeſaid; h made them ſay to Chriſt, That *oped it had been He that ſhould have ed Iſrael:* Nay his very Diſciples laſt day of his being among them erſon, had not a right underſtand-of it, when they ſaid, *Lord, wilt at this time reſtore the Kingdom to Iſrael?* Unto which Chriſt an-ed plainly, *It is not for you to know*

the

the Times and Seaſons, which the hath put in his own Power, &c.

Again, As ſome Men have, and may, in ſome things hit right as to meaning of Prophecies, *&c.* and of a wrong Spirit; So may there be others who may not ſee ſo far thoſe things, as a wrong ſpirited may do, who may be of a right As in the caſe of *Nathaniel*, who it was ſpoken by the Prophets, Chriſt ſhould be called a *Nazarite* when *Philip* told him *They had found Jeſus of Nazareth*, his Anſwer was *any good thing come out of Nazareth*. Now Chriſt did not preſently call *Heretick*, *Unbeliever*, *Denier of the Chriſt*, or the like; but on the contry, having regard to the ſincerity of heart, he ſaid of him, *Behold an Iſraelite indeed, in whom there is no guile.*

Now to be plain, This is to ſay that *G. K.* may be (as well as others have been) a Man of great Knowledge in Chronology, yet being led by a wrong Spirit, what doth it profit? Even as the Apoſtle ſaith, *Tho' I have the Gift of Prophecy, and underſtand all Myſteries, and all Knowledge, and tho' I have all Faith*

1 Cor. 13. 1.

ould remove *Mountains, and have* arity, *I am* (ſaith he) *Nothing.* ow far G.*K.* is a Man of Charity, ſuch things wherein he himſelf Charity ought to be uſed (as I w coming to ſhew) ſo let all that compare it with his late Treat- f Friends, and then judge of it.

m now coming to it, by adding t I have writ, a very good way eans propoſed by *G. K.* himſelf, g the Differences (of thoſe called ians) in point of Judgment, to a all compaſs, taken word by word his Book called *Truth's Defence*, ginning in page 169.

Thus (*ſaith he*) as to the ſt Weighty and Neceſſary ings, to wit, Such as are the neral Principles of the Chri- n Faith and Doctrine; and ich as ſuch, are general- to be received by all Chriſti- s, as well of thoſe of the aneſt Capacity, as others of e greateſt Note; We ſee the

Lord

'Lord hath not left it to
'Induſtry, to ſearch after
'by Conſequences long or
'nor hath not left it to Ma
'duſtry to ſearch after them
'delivered them to us in
'expreſs Scripture-Words
'Terms, over and over ag
'in reſpect of many of th
'the holy Scriptures; And
'is it that the Scriptures
'full and large in their Te
'ny to the Doctrines and
'ciples of Religion, but
'us underſtand that all the
'ciples and Doctrines of
'Chriſtian Faith, which
'requireth in common o
'Chriſtians, are expreſly
'Delivered and Recorded,
'put as it were in a Publick
'giſter. And therefore for

t, what I cannot find ex-
ly delivered in Scripture, I
no reaſon why I ſhould re-
ve and believe it as any com-
n Article or Principle of the
riſtian Faith or Life; And
ſuch to whom God hath gi-
n that Divine Skill to dive
dip into the Depth of the
riptures, ſo as to Collect or
ther by Juſt and True Con-
uences other things, that lie
of the view of their weak-
Brethren, they ought not to
rude them upon any, to be
ceived as Principles of Faith,
t in that caſe to have Faith
themſelves, and receive them
peculiar Diſcoveries or Reve-
ions of the Spirit to them,
ſuch others as God hath ſo
ighten'd. That which by
Apoſtle *Paul* is called, *The*

'*Word of Wiſdom*, to wit, S
'a peculiar Degree of Wi
'or Underſtanding in the D
'of the Scriptures, which o
'(who yet are true Chriſt
'did not reach unto; And
'cerning ſuch a peculiar G
'Divine Wiſdom, he ſaid,
'*ſpeak Wiſdom among the Per*
'This certainly could be no
'mon *Article* of Faith, el
'ſhould have preached it
'all; *And* this by the ſame
'ſtle is called *The Knowled*
'*Myſteries*, as diſtinguiſhed
'the common Faith and Kn
'ledge of the whole Church.
'Now if this were but rec
'among thoſe called Chriſt
'That nothing ſhould be re
'red by one ſort from anot
'as an *Article* of Faith, or
'ſtrine, or Principle of the C

ian Religion, in common to
e believed, but what is ex-
ly delivered in the Scrip-
re, in plain expreſs Scrip-
re-Terms; of how great an
dvantage might it be to bring
true Reconcilement among
em, and beget true Chriſtian
nity, Peace, Love and Con-
rd? And as for the Conſe-
ential part of peculiar Do-
nes, whether True or Falſe,
leave every one a Freedom
Latitude, without Impoſing
Affirmative or Negative,
ny Bond or Tye of Chriſti-
Fellowſhip.

For if ſuch Conſequential
falſe, it's more Unreaſonable
mpoſe it; and therefore in
Caſe, a Diſſenter ſhould
e his Liberty to differ in
gment, without any Breach

Obſerve, this is Charity, which G. K. now wants for us.

'of Brotherly Unity and
'ety; And if it be true, ye
'being Opened or Reveal
'another, it cannot be in Ju
'preſſed upon him, where
'has not given him the true
'dom and Clearneſs of Mi
'receive it: And to do o
'wiſe, is to tranſgreſs that
'den Rule delivered by
'viz. *To walk by the ſame Ru*
'*cording to what we have att*
'*And if any be otherwiſe*
'(ſaith he) *God will reveal*
'*to him.* Or if this Advice
'find place, it would brin
'Differences (among thoſe
'Chriſtians) in point of J
'ment, to a very ſmall and
'row compaſs; and they w
'derſtand one another far b
'than now they do.

Thus far *G. Keith* in his ſaid Bo

Now, pray Friends, conſider of it, if this advice either had, or yet could place with you that are gone after *K.* or could it have found place in *G. K.* himſelf, when ſo often de- it might, it is well known, the erence had never come to this furious ting and Separation as it did: But if ſay, *G. K.* is of another Mind now, do not Queſtion that in the leaſt, but ſurely the more inſincere Man he, to pretend to be of the ſame Mind; in his Anſwer to the *New England* eſts, he ſpeaking of the Fall of *Adam*, ſaith thus, What the Scripture ſaith it is readily believed and granted, it is ſafeſt (ſaith he) in this and other Matters of Faith to keep to ipture VVords, eſpecially in all Ca- and Matters that are in Controverſie; the Scripture is a Rich Treaſure or rehouſe ſufficient to afford us Words, ereby to expreſs our Faith in all Mat- of Chriſtian Doctrine; and (ſaith) it is not ſafe to leave the Scripture rds, *&c.* Nay in his laſt great Book much talkt of before it came out, for profound piece of Divinity, though little heeded by many, ſince they ſee hat it is; I ſay, in that Book he hath ſe Words, *viz.*

Truth advanced, *page* 118. But againſt the Doctrine of the ſurrection here delivered and o by plain evidence of Holy Sc VVords and Terms, to which it ſafe in this and in all other mat Faith to keep cloſe, *&c.* Thus far *G. K.* Again

Now whereas you ſay, we have en you to underſtand, VVe have contrary to Scripture VVords, it is ly more likely, contrary to your ings upon Scripture VVords: But uncharitableneſs is this, when we to expreſs our Faith in Scripture W for you to ſay, we have another then what we ſpeak? Now I ask, do you know that? did we either a time make, or offer to make, any C ſion, but in Scripture Words expr For though here and there a parti Man may have dropt an unadviſed preſſion contrary to the Principles o Church they belong to, both among you, and others; yet certainly in Caſe, I verily believe the fault h been chiefly in you, for perverting VVords.

Now whereas you alledge, The pists ſay they keep to Scripture Wor when they ſay from Chriſt's Wor

is my Body, &c. that the very
d they eat in the Sacrament, is the
Body of Chriſt that was crucified
e Croſs, *&c.*

ow I ſay, the Papiſts erring here,
t by keeping, but adding to Scrip-
Words, becauſe the Scripture ſaith
ſuch things, only (*This is my Bo-
&c.*) Now in what ſenſe Chriſt
d the Bread of the Paſſover his Bo-
n that ſenſe 'twas his Body; even as in
at ſence he called himſelf a Door and
ine, in that ſence he is a Door and a
e; and ſo we may conclude, with-
any danger of perverting the Text,
running into Error about that or ſuch
e Texts of Scripture. But if ſome of
u think yet, That it is not ſafe enough
expreſs our Faith in the expreſs words
Scripture, and ſhould offer any Rea-
ns for it; let them be offered to *G. K.*
d ſee how you can reconcile your Rea-
ns with the Method he hath laid down,
s the only Means to reconcile differen-
es, as aboveſaid; and if you are one with
. *K*'s Method, then I ſay, it being
cording to him, not only ſafeſt, but
he only ſafe way, to reconcile differen-
es in Religion, to keep to expreſs Scrip-
ure; Then ſurely all other ways are

unsafe, and why should not this safe way be accepted of us, who so often offered to take that way to express our Christian Belief by? And ing, according to *G. K.* there is ther safe way to express our Faith, in express Scripture VVords: Let therefore a little Query with you a it.

Truth advanced, *page* 37.

First, Where are the express Wo of Scripture, that say, The same B for Matter and Substance shall rise?

*Second*ly, Where are the express Scr ture Words, that say, None but th that have the Faith of Christ crucifi and raised again, can love Enemies, o according to *G. K.*'s Doctrine? *G.* himself saith, That many of the *Gen* of old did not only teach things, but so, in a large measure, practise them.

Road Island Sheet, *page* 7.

*Third*ly, Where are the express Scrip ture Words, that say, The four hun dred pieces of Silver, that *Abraham* pur chased the Burying-place with, signi fies four hundred Virtues, and that those that have not those four hundred Virtues, *&c.* cannot have the Privi ledge

Testimony against that absurd opinion, *page* 3.

to be buried in that moſt excel-
rying-place?

thly, Where are the expreſs Scrip- Truth ad-
Words, that ſay, *Adam* and *Eve* vane'd, *pag.* 1.
not naked before the Fall? And
e Garden that God placed Man in
beginning, was no part of this
Earth, nor is the Duſt, of which
made, ſuch Duſt as we go up-
th which he ſaith, are hurtful
ngerous Errors, falſe Doctrine,

thly, Where are the expreſs Scrip- Ibid.
Words, that ſay, Men may not
that] Holy Ghoſt, which was
o believe in Chriſt Crucified,
the Faith of Chriſt Crucified;
t was that Holy Ghoſt that the
Jews always reſiſted? And what
Holy Ghoſt which Chriſt told
ciples, ſhould ſpeak in them, Luke
e ſent them out by two and two
h the Goſpel, even before they
ood he was to riſe from the
neither did they underſtand it
e time after he was riſen?

what was that *G. K.* ſaith, the
Hea-

Heathen once had, and that *Pha*
before his Heart was hardned?
he ſaith, It is our Faith, that th
then once had the Spirit of God,
Pharaoh, before his Heart was
had the Spirit of Grace; for is
Spirit of Grace the Holy Ghoſt,
Spirit? And was not the Spirit
that which was to be poured for
Goſpel-Days, by which they
him whom they had pierced, a
over him? Was not this the Ho
which *Pharaoh* had, having (
feſſed) the Spirit of Grace?
they had it not in that peculiar
as true Believers in Chriſt ha
denyed; even as it is ſaid, Th
Epheſ. ſhould give thoſe Light that di
out of Sleep, and ariſe from th
not but that he enlightens all
not all in like Degree. But a
does he drive at? or how ma
Ghoſts, would he make us bel
are?

Sixthly, Where are the exp
ture Words, that ſay, The L
ſufficient without ſomething
ing *G. K.* ſaith, The Light is
Chriſt, and the Scripture expr

is Almighty or Omnipotent.

enthly, Now as to that part of that
ll the main Matter of Controver-

here are the expreſs Scripture
s and Terms, that ſay, No Man
ain to Eternal Life and Happineſs
ut the Knowledge of Chriſt's out-
Sufferings, Death, Reſurrection,
But the Scripture ſaith expreſly,
Honour and Peace to every Man
rketh good, to the Jew firſt, and al-
the Gentile: And which Words
K. ſaith) do import, That ſome
ſe *Gentiles* did work good, and re-
the Reward of Glory and Honour
of: Therefore (ſaith he) it fol-
they were juſtified.
w I ſay, this being called by your
, the main Matter of Controver-
d that to hold the contrary, is great
ſie, how is it that you in the firſt
do not ſo deal with *G. K.* for hold-
his Hereſie, ſo as either to cauſe
to condemn what he hath writ ſo
ively for it, or elſe, to declare your
s out of Unity and Fellowſhip with
about it, and not only about that,
but

but about divers other Doctrinal
written by him, as afore is ſhewn,
are the Doctrines you ſo quarrel
and Unchriſtian us about: And
I could never yet ſee how you can
partial in the Caſe, to find ſuch
with us about theſe things, ſo as
parate and divide your ſelves fr
and that one of your Chief Rea
tending for your ſo doing, was
ſome had ſpoken unſound Wo
mong us, as *W. S.* and *T. F.* For
they were not brought to ſuch C
nation, as to Time and Man
pleaſed you: And yet to joyn w
extol *G. K.* (as you do) whilſt
under the guilt of the ſame Err
you call them) eſpecially abo
main Matter of Controverſie h
rectly poſitive, as is aforeſhew
though much of it was former
yet he juſtifying ſtill all written
former Books, how can you the
and ſeparate from us about Wo
ken, ſo as the ſaying of them m
forgotten, and yet juſtifie him
Words written, that cannot be
blotted out? Let me deſire you
ouſly to conſider this matter w
prejudice or affection to either

rties, for Men or Parties ſake.
the Doctrine of *G. K.* then held
ſe, how can you juſtifie him in it,
et condemn us for holding the
thing? For, do we hold, The
is ſufficient of it ſelf?
does *G. K.* too. It being God,
ord, and Holy Spirit.
we ſay, he is the only true Chriſt
aviour, as manifeſt in us?
does *G. K.* too.
we hold, the Light, Power and
within to be Chriſt the Mediator
aviour?
does *G. K.* too.
is our Faith, That Magiſtrates may
h.
it is *G. K*'s too.
we deny the Profeſſors carnal
eptions of the Reſurrection, and
us to Scripture Words for that and
her Matters of Faith, judging it
ſafe ſo to do?
does *G. K.* too.
we hold, that nothing ſhould be
ired among us for an Article of
h, but what is expreſly delivered in
ture in plain expreſs Scripture
rds?
does *G. K.* too.

Do we hold, That where the
ture is not expreſs to the
Diſſenter ſhould have his Liberty
fer in Judgment? And that to do
wiſe is to tranſgreſs that golden
livered by *Paul*, as aforeſaid?

So does *G. K.* too.

And now Laſtly, As to the ma
ter of Controverſie: Do we ſay,
the Knowledge of Chriſt's Death
ſurrection, *&c.* in the outward,
indiſpenſibly neceſſary to all and
one to Salvation, ſo as none can be
without it.

So doth *G. K.* too.

Now to conclude, I do ſay,
Premiſes being throughly and im
ally conſidered, methinks you may
ſee that *G. K.*'s ſeparating was not
any ſolid weighty Ground in Truth
that he did intend in it, to maintain
Doctrine of the moſt ſound, ancient
preſent Friends of Truth, called in
Quakers; neither as to Doctrinal P
did he intend to keep to the ex
Words of Scripture, for if he had,
need had he to have differed with
bout them?

Since *Firſt*, we offered ſo often to
preſs them only in Scripture Wo

Then

ndly, Becauſe, he cannot be ſo ig-
, but muſt needs know, having
confeſſeth) theſe eight Years been
mate with thoſe of Chief Note a-
us, not only in *Europe*, but for
divers Years in *America*, I ſay
ore, How is it but he muſt needs
that according to expreſs VVords
pture, VVe really own and un-
ly believe in one God, that made
World and all things therein, and
Lord Jeſus Chriſt, who is called
Word of God, in whom is Life,
hich Life is the Light of Men,
at he is the true Light that enligh-
very Man that comes into the
d, who commanded us to believe
Light, that we might be Children
Light: This is expreſs Scripture.
that we believe, that as the
en were partakers of Fleſh and
, he himſelf alſo took part of the
, being Conceived by the Holy
, Born of the *Virgin Mary* in *Beth-*
, and by wicked Hands was Cru-
and Slain; and that he died for
ns of the World, whoſe Body *Jo-*
f Arimathea begged; and that he
uried, and the third Day he roſe
from the Dead, and ſhewed him-

ſelf to his Diſciples, being ſeen of
forty Days, and whilſt they beheld
was taken up into Heaven, and a Cloud
received him out of their ſight; and
this Man Jeſus Chriſt is the Mediator
between God and Man, and that
ver lives to make Interceſſion for
And that by him it is, who is the
and Light of Men, who ſaid to his
ciples, I will come again and
you; I go away and come again
you; I in them, and thou in me;
is with you ſhall be in you,
and *Chap.* 18. and promiſed to be
his own to the end of the World,
28. he, even he it is who died and
buried, roſe again and aſcended
ſits on the right Hand of God;
Jeſus our only Saviour, and no
it is that we believe God will juſtify
World by at the Day appointed
great Day of Judgment. But how
after what Manner his Body was
ged after it was taken up out of
ſight, we think no need to undertake
as well as that it is impoſſible for
determine; But *G. K.* ſaith, It
more a Body of Fleſh, Blood
Bones.

And again according to expreſs

Words; We believe that there is
lvation in any other, nor no Name
under Heaven, whereby we muſt
ved, but this Name *Jeſus*. But
K. ſaith, It is not the outward
e that ſaves, but the inward Name
e and Power ſignified thereby.
nd according to the expreſs Words
ripture, We believe there ſhall be
ſurrection of the Dead, both of the
and Unjuſt, as is afore expreſſed,
that in ſuch a Body as God pleaſeth
ve, this is Scripture. Now I ſay,
can G. K. be ignorant, but that
he muſt needs know we believe?
ugh this (I cannot find) will do
him, unleſs we ſay, The Light is
ſufficient without ſomething elſe,
nleſs we ſay, God will not give E-
al Life and Salvation to honeſt and
ſciencious Heathens; no more to In-
s neither, that dye in that State, un-
they have firſt the Knowledge of
riſt's outward Sufferings, *&c.*
I ſhall now conclude with a few
ords more particularly to thoſe that
moſt Sincere amongſt you, for
oſe ſakes I was chiefly drawn forth
to write, and lay before you theſe
gs. Let me entreat you to begin a

little to consider what you have been
and how you have caused many to
at the way of Truth, and how
could so easily and rashly run into
paration and Division, dividing
from your Brethren, and then expos
weakness of some, and perverting
Words of others, with such cruel and
ritable Aggravations, that I do not re
ber I ever heard the like. Now I say
that could so easily thus divide from
on this manner deal with your Bre
without that true Regard had, as you
for the Fame of Truth, the way of
to the afflicted People in remote Part
live therein: Pray consider this and
to Heart, and what hath been the Ef
it. And you that were so much conte
about Doctrinal Points, not being
with the Expressions of Scripture co
ing them, how are you now rent and
tered among your selves about them?

What shall I say more? But come,
again, and let us be content to rece
Doctrine, what the Holy Ghost move
Holy Men of Old to lay down for us
Holy Scripture, and that by a measu
the same Spirit, in which they were
we may be enabled to follow the Lo
the narrow Path of Regeneration;
should you thus turn aside from the
of the Companions? I hope you may
by what is here written, G. K. had

tter of weight in Truth, nor Matter
nt in it ſelf, to draw you thus aſide:
fore do but return in the way of
, and then it may pleaſe the Lord we
et meet together, and ſit down in deep
ity before him, every one being upon
Watch Tower, guarding ſtrongly in
rength of the Lord, againſt our com-
Enemies, the World, the Fleſh and the
; and ſo may yet be a People of one
ment, one Heart, and one Mind, Wor-
ing and Serving the Lord our God
one Conſent.

ow my Friends, if what is here writ-
may prevail upon any of you for your
, I ſhall be glad; if not, we muſt leave
Cauſe with God, who judgeth righte-

hus truly deſiring Truth, Peace and
cord may be reſtored, kept and remain
e Churches of Chriſt, I remain one that
ily Wiſhes for all your welfares, and
your true Friend

Caleb Puſey.

23d. 12th:
nth, 1695.

Rom.

Rom. 16.

NOW I beseech you, [illegible] which cause Divisions [illegible] trary to the Doctrine which ye [illegible] avoid them.

Acts 20. 30.

Also from your own selves shall [illegible] speaking perverse things to draw away after them.

Coll. 2. 18.

Intruding into those things which [illegible] seen.

1 John 3. 2.

Beloved, now are we the Sons of God, and it doth not yet appear what we shall be.

John 8. 13.

If ye continue in my Word, then are my Disciples indeed, and ye shall know the Truth, and the Truth shall make you free.

John 3. 21.

But he that doth Truth, cometh to the Light, that his deeds may be made manifest, that they are wrought in God.

Acts 20. 32.

And now Brethren, I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an Inheritance among all them which are Sanctified.

The End.